The Chaplain

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In this issue:

WHY IS A GOOD CHAPLAIN?

THE WORLD'S MOST POWERFUL WEAPON *Norris T. Morton*

MEETING OF THE GENERAL COMMISSION ON CHAPLAINS
BEUKBERGEN ..... *Loren W. Burch*

WHY DO MEN NEED GOD, ANYWAY? ... *Loyal F. Hurley*

WHO WILL SHOW US ANY GOOD? ..... *Georgia Harkness*

THE MARINES HAVE A MISSION ..... *Frank F. Smart, Jr.*

THE NATIONAL DEFENSE PROGRAM OF THE AMERICAN SOCIAL HYGIENE ASSOCIATION ... *Walter Clarke*

THE STRENGTH OF AMERICA ..... *Sherwood Gates*

SENATOR ARTHUR V. WATKINS

ELEVENTH ANNUAL OBSERVANCE OF WORLD-WIDE
COMMUNION SUNDAY ..... *Jesse M. Bader*

Also:

SERMON ILLUSTRATIONS • THOUGHT-STARTERS
EDITORIAL • AT YOUR SERVICE
BOOKS • NEWS BRIEFS • VOICE OF THE READER

July-August, 1950

A JOURNAL FOR PROTESTANT CHAPLAINS

Published by

THE GENERAL COMMISSION ON CHAPLAINS
122 Maryland Ave., N. E., Washington 2, D. C.

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Address all communications affecting this magazine to Editor, THE CHAPLAIN
122 Maryland Ave., N. E., Washington 2, D. C.

ly-August, 1950

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VOL. 7 NO. 4

Articles

WHY IS A GOOD CHAPLAIN? 2
MEETING OF THE GENERAL COMMISSION ON CHAPLAINS 9
BEUKBERGEN ..... *Loren W. Burch* 11
THE MARINES HAVE A MISSION ..... *Frank F. Smart, Jr.* 19
THE NATIONAL DEFENSE PROGRAM OF THE AMERICAN SOCIAL HYGIENE ASSOCIATION ..... *Walter Clarke* 23
THE STRENGTH OF AMERICA ..... *Sherwood Gates* 27
SENATOR ARTHUR V. WATKINS 29
ELEVENTH ANNUAL OBSERVANCE OF WORLD-WIDE COMMUNION SUNDAY ..... *Jesse M. Bader* 36

Sermons

THE WORLD'S MOST POWERFUL WEAPON ..... *Norris T. Morton* 5
WHY DO MEN NEED GOD, ANYWAY? ..... *Loyal F. Hurley* 13
WHO WILL SHOW US ANY GOOD? ..... *Georgia Harkness* 17

Departments

SERMON ILLUSTRATIONS ... 16
EDITORIAL 22
BOOKS 31
NEWS BRIEFS 43
THOUGHT-STARTERS 37
AT YOUR SERVICE 39
VOICE OF THE READER 41

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Why Is a Good Chaplain?

FREQUENTLY one hears the statement, "He is a good chaplain." Sometimes, though not often, someone speaks in terms not so complimentary. This may mean little more than that in the judgment of an individual some chaplains are better than others, and that is not surprising. It also indicates that judgments are being made. We are less interested in the "who" than in the "why" of a high rating, if the rater is qualified to make a judgment.

The editor has asked individuals who have had unusual opportunity to know chaplains and their work to think of four or more of the most effective chaplains they have known, and in not more than 250 words to answer the question: Why were they? Here are the answers:

Good chaplains are without exception men of integrity. Their deepest convictions find articulate expression in their ministries, are discernible in the way they live, and are born of their experience and understanding of the ways of God with men.

Integrity, plus! In the Veterans Administration Chaplaincy Service the plus means that the good chaplain's character and personality traits are those peculiarly effective in a ministry to men and women physically or mentally ill.

In this composite "good chaplain" the plus traits most required are: friendliness without presumption; confident self-respect without pride; humility of spirit without timidity in demeanor; compassionate understanding and sympathy unmarred by condescension, censure, or sentimentality; courage without bluster; firmness without rigidity. In his relationships with many co-workers, and in taking his place as a part of a great organization, he must offer what we were taught in the Navy to think of as "co-operation without compromise."

This "good chaplain" is not a fantasy product, nor is he perfect. He is well within the limits of reality. Undoubtedly many approximate in their own lives the chaplain so characterized. Some, with their gifts of skill, intellect, and spirit, far excel him. But for many of us he is the chaplain to be envied with the envy which provokes us to seek that measure of God's grace which will make us also good chaplains, faithful stewards of the loving, recreative mercies of God.

A. J. McKELWAY, Director
Chaplaincy Service
Veterans Administration*

Why is a good chaplain good? A person with long experience with many chaplains could write at great length in answer to this question. Perhaps the most concise and complete reply to such an inquiry can be given by considering one outstanding chaplain now on active duty.

Out of the large number of effective chaplains now serving in the Army there comes to mind one who entered active service in 1942 in answer to his country's call in time of a grave emergency. He is now a Major, fort

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* *Since this was written Chaplain McKelway resigned as Director of the Chaplaincy Service.*

years old. He served in the ETO during World War II for thirty months and remained in that theatre for ten additional months after the war. This chaplain has served with an Armored Division, as an Army hospital chaplain, as a Station complement chaplain, and as an assistant administrative chaplain with an Army Headquarters. His records indicate that he has been a superior chaplain in every respect. His awards, decorations, and citations include: Army Commendation Ribbon, American Theatre Ribbon, EAME, WW II Victory Ribbon, WW II and Occupation medals.

Before entering the service he was the pastor of a church of 300 members. He holds a B.S. degree in education and a B.D. degree in theology. He is an excellent swimmer and plays baseball and golf well.

So much for his background and biography. Let's look at the official record for a more specific answer as to why he is a good chaplain. His commanding officers give us a clear reply in the comments they have made about him. To quote from a number of them: "Alert—intelligent—energetic officer of pleasant yet dynamic personality—completely loyal and conscientious—physically strong—mentally alert—high moral character—cooperative—quick to grasp the significance of a problem or of instructions—sets high example for moral conduct—exceptionally conscientious and cooperative—has practical common-sense viewpoint towards chaplain's duties—attained the respect of both officers and men of this command—industrious—versatile—always resourceful—well-informed—vigorous in solving any problem."

Add these ingredients to his consecrated ministry fully devoted to the highest standards of his professional calling and you will have the answer to the question, "Why Is a Good Chaplain?"

ROY H. PARKER
Chief of Army Chaplains

The success of a chaplain will depend primarily upon the depth of his personal convictions. By the term, *depth of his personal convictions,* I mean the chaplain's personal consciousness of the workableness of God's promises and Christ's teachings. If these teachings have been proven within the chaplain's own experience, then he is ready to assume his position of religious leadership. Without this personal knowledge, the chaplain has little right to feel he can lead others in the field of religious experience.

Second in importance for a successful chaplaincy, and yet a matter of extreme necessity, is a deep, acute sense of a personal mission. One must feel the continued daily challenge of Christ's command, "Go ye." A sense of this challenge inspires new methods of accomplishment and gives constant urgency to the tasks of each day. The chaplain measures the duty of the day in terms of mission accomplishments and moves into the lives of his pastoral family with a realization that his is a message for the troubled and problem-filled mind of the modern individual. It is this sense of personal mission that directs his study, guides his devotional life, and keeps him constantly alert to opportunities of service.

The chaplain possessed of these two qualities and of the ability to impart to others that which he possesses finds success not merely in the testimony of those to whom he ministers but also

through that inner personal knowledge of his Lord's "Well done."

CHARLES I. CARPENTER
Chief of Air Force Chaplains

Throughout my years of experience and observation certain fundamental qualities stand out in the description of an effective chaplain. The chaplains who show themselves to be most effective are:

Men of conviction concerning God, His Laws and Man's relationship to Him, and God's relationship to Man;

Men of moral courage standing fast always against the assaults of paganism, secularism, and worldliness;

Men of broad sympathies with a genuine interest in all hands because they are children of God;

Men of unselfish interest with the Kingdom of God foremost in their hearts.

A chaplain with these qualities is a tower of strength to those whom he serves. He is a man who has the admiration and respect of all who know him. Many of our chaplains have these qualities. They are not impossible to achieve. Their development lies within the desire to possess them of every chaplain who recognizes their value.

STANTON W. SALISBURY
Chief of Navy Chaplains

The one hundred seventy-fifth anniversary of the U. S. Army Chaplain Corps will be celebrated on July 29 of this year.

While the Chaplain Corps, as such, was not established until 1920, the Continental Congress on July 29, 1775, granted the first formal recognition of the legal status of chaplains in adopting a resolution fixing their pay. It was $20 a month.

During the Revolutionary War the Chaplaincy evolved from an unplanned supply of volunteer clergymen to an organized system of brigade chaplains. In 1861 regimental chaplains were authorized and Jewish rabbis were made eligible. In 1899 an act of Congress required ecclesiastical indorsement of chaplains by their own church bodies. During World War I the Rt. Rev. Charles H. Brent, an Episcopal bishop, served as senior chaplain of the American Expeditionary Forces under General Pershing. His work in coordinating the activities of the chaplains with those of other branches of the Army paved the way for the creation of the Office of the Chief of Chaplains in accordance with the National Defense Act of 1920.

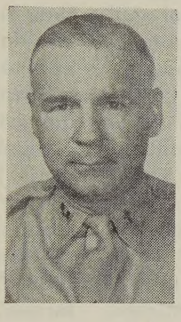
World War II brought an enormous problem of chaplain procurement. However, the Army was not unprepared. During the interval between the two World Wars, a large Corps of Reserve chaplains had been built up. Many Reserve chaplains had been called to duty in connection with the work of the Civilian Conservation Corps and were therefore familiar with camp life and problems of a chaplain in the field.

The Chaplaincy today, with its Chief of Chaplains and well-organized system of administrative and supervisory chaplains, with its uniforms and military grades, with its coordinated plans and policies, with its large number of permanent post chapels and efficient training school, is far different in organization, but not in spirit, from that of Revolutionary War times.

The World's Most Powerful Weapon

By Chaplain Norris T. Morton

(The second of a series of *Selected Sermons*)



THE greatest question of our day is the power question. Whether we like it or not we are living in an age of such fantastic power that some thirty million Americans, nearly one-fifth of our entire population, are afflicted with neurotic difficulties of one sort or another ranging all the way from minor neuroses to psychotic conditions.

Once we were exhilarated by our discovery of power. We looked upon the dynamo and saw that it was good. It gripped our imagination and tingled our nerves. But today we behold a more fearful power than the dynamo. We have unearthed the secrets of solar and stellar energy and we shudder as we think of what the A-Bomb did to Hiroshima and Nagasaki. But the A-Bomb has been superseded by the H-Bomb which one statesman has called the "Hell Bomb." The H-Bomb is not the last word. We are now working towards the Lithium Bomb, the Boron Bomb, and we have all the necessary ingredients that go to make up the Annihilation Bomb which makes a strong bid to shatter Lavoisier's theory of the Law of the Conservation of Energy.

The time has come when we are actually afraid of the power which has been placed in our hands. And rightly so, for power corrupts. It goes to one's head, thus creating brutal dictators. Men who have power want to use it for their own ends. This is true of politicians and it is also true of nations. POWER CORRUPTS. No wonder people are afraid. Fear is feeding the supply line that leads to mental hospitals. Our discoveries have turned out to be nightmares wrapped in a cosmic curse which is fast making of our nation a host of spiritual cripples.

In the midst of our chaos we are asking: Is there any hope for the future? The answer is in the affirmative. It is contained in the B-Bomb which is the world's most powerful weapon. The B-Bomb is a weapon that is infinitely more powerful than the Atom, Hydrogen, Lithium, and Boron Bombs put together.

The B-Bomb stands for the Bible. Christ said of this B-bomb, "Heaven and earth shall pass away, but my Words shall not pass away." If you are looking for security, here it is, in the B-Bomb.

Someone once remarked that the question is not whether the Atomic Age is here to stay, but are *we*? The question, "To be or not to be," I want to discuss with you. Are we here to stay?

The Bible is a weapon which is not only super-powerful, but constructive, and able to save unto the uttermost all who will turn to it for help. Ask

what evidence I have to prove that the Bible is the most powerful weapon on earth, and I have the answer. It is found in Hebrews, Chapter Four, verse twelve: "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

What can this Book, which is all powerful and sharper than a military sword, do for us in the hour of our world crisis? There are four secrets of power in the B-Bomb which will enable us to keep sane and which will help us to stand up in the time of testing; Perspective, Poise, Patience, and Power.

The Bible gives us *the Perspective of Eternity.*

The story is told of a soldier from the flat coastal regions of Texas who, inducted into the service during the last war, was sent to a camp in Virginia. When he went home on his first furlough, his father asked him how he liked the hills of Virginia. "Do they tire your legs?" he asked. "No, Dad, the hills do not tire my legs, but I like to see where I am going."

The hills of difficulty, which are everywhere about us, block our vision so that we cannot see very far ahead. The Bible has the power to lift us up and give us a perspective, so that we can tell in which direction we are traveling.

The Word of God is quick and powerful and sharper than a two-edged sword. It sharpens our mental processes and gives a cutting edge to our ethical insights. It tells us that life is more than meat; it is moral and spiritual. It reminds us that "Where there is no vision, the people perish."

The Bible gives us what the Germans call a "Weltanschauung," that is, a world outlook toward life. Too often we are provincial. We fail to see what is going on in the world. The thing that is giving us a hard time in life is our lack of perspective. We do not know what is going on around us. We therefore become like a certain Maine farmer who was one day driving a dilapidated wagon along a country road. The horse and driver were both sweating and straining. Finally the farmer called to another working in a nearby field. "Can you tell me how much longer is this hill?" "Hill nothing," said the second farmer, "your hind wheels are off."

The Bible enables us to get a true picture of life so that we can tell whether we are going uphill or downhill. We read in the Bible that "The fear of the Lord is the beginning of wisdom." But this is not a correct translation because the word *fear* is not the proper word to use. God does not ever ask us to fear Him. He only asks our trust and our love. The proper translation of this text should substitute "awareness" for "fear." Thus "The awareness of the Lord is the beginning of wisdom." To this translation, I can say a hearty "Amen." Fear is natural within a certain limit and as such it contributes to longevity. But when fear becomes an obsession it destroys us in body and soul.

Ralph Waldo Emerson gave us a clue to the attainment of perspective. Reading the newspapers one day, he was very much upset by the great tragedy of the civil war where brothers fought and killed each other. Appalled at the pillage of the south by politicians and beady-eyed swindlers

he put his paper down and went out for a long walk in Walden woods which he tells us restored his mind and re-oriented him in the universe.

That is exactly what the Bible can do for us. When we get upset over political chicanery and world treachery, let us put aside our newspapers and take up our Bibles. Therein we shall have our peace of mind restored and a new perspective which reaches beyond the threshold of time into eternity.

The Bible gives us Poise in the Midst of Panic.

Much of our panic today comes from our neglect of the Bible. We are as ignorant of the Bible as the boy in school who was asked to draw his conception of Mary and Joseph in their "Flight to Egypt." The lad drew a fine picture of a plane with three passengers, Mary, Joseph, and the child Jesus, all wearing halos over their heads. The teacher inspected the drawing and asked, "Who is the fourth person, without a halo?" "Oh," replied the boy, "that's Pontius the pilot."

Our neglect of Bible reading has not only left us ignorant of this great Book, but our ignorance has made us an easy prey to fear. We are afraid because we are ignorant. Jesus said, "Ye shall know the truth, and the truth shall make you free." There is no other way to be free from terror and fear except to know the truth as it is revealed in the Bible.

It is because we have forsaken the Bible that we have turned to other gods such as drink, gluttony, and nightclubitis. We have increased our speed in a frantic effort to get away from ourselves. As Dr. Clinton Wunder once said, "We Americans have no place to go but we are killing ourselves trying to get there." What a discontented, jittery race we turned out to be! I am sure that our hardy forefathers, who knew their Bible, would be thoroughly ashamed of us.

Someone has said that the only difference between us and God is that while we are in a hurry God is not. How true! Jesus was never in a hurry. Poise in the midst of panic. It can come to you only as you read your Bible and become acquainted with the giver of abundant life, Jesus the Son of the Living God.

The Bible gives us Patience to Persevere.

One day Jesus was invited to a dinner party at the home of Mary and Martha. Martha was busy getting the meal. Impatient and quite disgusted she stopped her work and complained to Jesus, "Dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me." * Jesus answered by saying, "Martha, Martha, you are worried and anxious about many things, but our wants are few." **

A nation of impatient people, we have become impolite and discourteous. Witness the motorist back of you next time you are stopped at a red light. The instant the light turns green he blows his horn for you to get going. Because of our impatience we drive ourselves like mad, mistaking motion for progress. We need to develop patience if we are to survive at all. Jesus said, "In patience ye shall possess your souls." The Bible enables us to develop this priceless virtue, Patience.

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* *King James Version*
** *Goodspeed translation*

Chaplain Morton, whose article "The Importance of Mental Attitudes" appeared in the January, 1949, issue of THE CHAPLAIN, entered the service in January, 1943, from the Chaplain School at Harvard University. In 1948 the French Army made a citation to him in Paris. He transferred to the Air Force in August, 1949, going to Bolling Air Force Base after serving a year's chaplaincy in the Neuropsychiatric Section of Walter Reed General Hospital.

At Bolling AFB Chaplain Morton has been assigned to the Air Evacuation Service, Base Hospital, and is a member of the Prisoner Rehabilitation Board. He was recently appointed a member of the Philadelphia Metropolitan Area Disaster Corps and meets once a month with that commission.

The Bible gives us the Power to Live Abundantly.

"The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and the intents of the heart."

Herein lies the secret of the Bible's power. It is an inward power that penetrates to the innermost recesses of our being like a hypo-spray. Once we are captured by Jesus Christ and live under the inspiration of His abiding presence we shall have Perspective, Poise, Patience, and Power that will make us effective Christians.

Christianity is a dynamic religion. Christ has all power in heaven and upon earth. He is waiting for us to call upon Him that He may give us the power to carry on His work.

Dr. James P. Berkeley of Andover Newton Theological Seminary has just written an outstanding article entitled, "Forty Years with the Bible." In the closing paragraph Dr. Berkeley says, "The future belongs to the Bible; it does not belong to the Atom. Here is our basic conviction and commitment. There is more power in the Word than in the Atom. The Word has done more in Japan than the Atom.

"Let us as Christians quit saying that the Atom can blow us to pieces; let us as Christians assert with conviction and commitment that the Bible can put the world together.

"The Bible has its own peculiar, inherent adequacy. . . . Mark how it has survived opposition, indifference, and even the ignorance of its champions. . . . Always refusing to conform to any patterns set for it by man, this strange collection of writings with its amazing variety, has exercised its own influence in an amazing variety of ways.

"Like its Master it has been despised and rejected, and men esteemed it not, only to be surprised at its Power.

"Like Old Man River, it just keeps rolling along. . . . Yes, after forty years [with the Bible] my conviction and commitment is, THE FUTURE BELONGS TO THE BIBLE."

The Bible is the book that guided the souls and molded the hearts of generations of good men and valiant women. It became the rock on which rested the everlasting reality of religion. . . . Never was a weary world more in need of the message which the Bible alone could bring to nations rent by anger, hatred and ill will.—*President Truman*

Meeting of the General Commission on Chaplains

THE semiannual meeting of the General Commission on Chaplains was held at the Chaplains' Memorial Building on April 20, 1950, with Dr. Calvin H. Wingert presiding. Devotions led by Bishop A. R. Clippinger made a good beginning. Important business filled an all-day session. A large attendance included representatives from many denominations and religious agencies.

The Commission was honored with the presence of the Chiefs of Chaplains of the three Departments of Defense and the newly appointed Director of the Chaplaincy Service of the Veterans Administration. Reports from the offices of "the chiefs" were high lights of helpfulness and inspiration.

The Literature Committee reported progress in the production of the pamphlet "What Protestants Believe" and the "Chaplain's Manual on Denominational Beliefs" to be written by church leaders. This material is being prepared in response to requests of many chaplains. Reports were heard from the Editorial Committee, Veterans Administration Chaplaincy Committee, National Emergency Committee, Building Committee, the Director and Editor, and the Treasurer.

There was also a report of progress on the question of the relationship of the General Commission to the new National Council of the Churches of Christ in the U.S.A.

Information was given on six chaplains' spiritual retreats to be held at:

Hartford Theological Seminary, Hartford, Connecticut, June 6-8.

American University, Washington, D. C., June 7-9.

Nebraska Wesleyan University, Lincoln, Nebraska, June 13-15.

U. S. Naval Air Station, Jacksonville, Florida, June 14-16.

Berkeley Baptist Divinity School, Berkeley, California, June 20-22.

Methodist Assembly Grounds, Kerrville, Texas, June 27-29.

Canon Crawford Brown gave an account of his visit to chaplains in the Caribbean Area. Miss Eleanor Shenehon outlined the work of the American Social Hygiene Association, and Dr. Sherwood Gates of the President's Committee on Religion and Welfare in the Armed Forces made a statement which is summarized elsewhere in this issue of THE CHAPLAIN.

Consideration of the Service Men's Christian League

One of the most important agenda items was consideration of the Service Men's Christian League. A great deal of work had been done by the Committee under the leadership of Dr. Luther Wesley Smith. After full discussion the following recommendations were unanimously approved in principle and adopted:

In light of the need for a vital Protestant program of Christian education and fellowship for members of the Armed Services and of the need for a more integral relationship of that program with the on-going work

of the churches the following recommendations are presented:

1. That the basic purposes of the Service Men's Christian League established within the framework of cooperative Protestantism through the International Council of Religious Education be continued.

2. That because of need for revitalizing the program, for a coeducational program, and desire of members of the Armed Services for a program which will not imply segregation from civilian life, the name be changed to Protestant Fellowship.

3. That the program be related integrally to the United Christian Youth Movement.

4. That a staff member to develop the program be provided at the earliest possible date, related administratively to the General Commission on Chaplains and associated with the staff of the United Christian Youth Movement.

5. That hope be expressed to the Chiefs of Chaplains in the three services for the assignment of responsibility to a member of their respective staffs to develop and coordinate the program in each branch of the service.

6. That the work of the Protestant Fellowship be directed by a committee of representatives of the General Commission on Chaplains, the Chiefs of Chaplains, and the United Christian Youth Movement.

7. That provision be made for representation from the Protestant Fellowship and the Armed Services on the Committee on the Religious Education of Youth of the International Council of Religious Education and on the General Council of the United Christian Youth Movement.

8. That THE LINK be continued as the program manual of the Protestant Fellowship.

9. That a budget of $15,000 be provided for salary, secretarial services, etc.

It is proposed that the United Christian Youth Movement in Mid-Century Call underwrite the budget for three years; Boards of Christian Education through the International Council underwrite the first year, pending the youth contributions. From statements of chaplains it is believed that increased circulation of THE LINK will provide from chaplains, funds to supplement the adopted budget.

10. That in conjunction with this plan a study be undertaken by the Boards of Education and the publishers of the various denominations on the possibility of development of a coordinated interdenominational educational curriculum for children, youth, and families in the Armed Services. This study would be undertaken with the understanding that necessary adjustments in publishing details would be made as they relate to THE LINK or other publications.

11. That January 1, 1951, be set as the date for initiating the program.

In the discussion which preceded adoption of the above recommendations these basic ideas were stressed: 1. Program, rather than organization should be emphasized. 2. Chaplains should feel free to accept or reject the Protestant Fellowship program. 3. The suggested name of the program should have further consideration, name being important only as identification of an idea. 4. Integration with the United Christian Youth Movement should be achieved. 5. An employed person shall function as a representative of both the General

(Continued on page 22)

Beukbergen

By Chaplain Loren W. Burch

An account of the Inter-Allied Moral Leadership Course at Huis ter Heide, the Netherlands

BEUKBERGEN or "Beech Mountain" is, in point of geography, a far cry from anything resembling a mountain. Lying in the heart of the Netherlands, its nearest village is more appropriately named "Huis ter Heide," i.e., "house on the heather." It is ten kilometers northeast of Utrecht. Despite its unprepossessing terrain, Beukbergen became, during the 1950 Inter-Allied Moral Leadership Course, a mountain of vision from which representatives of four nations were able to see each of the other three as outposts of the Kingdom of God.

Beukbergen is a large country house with an estate of perhaps three or four acres of wooded land. The Dutch chaplains of all the military services secured, during recent months, sufficient funds to purchase this property by popular subscription, to be used as a spiritual retreat for the armed forces. Chief architect of the enterprise was Chaplain H. Steenhuis of the Netherlands Army, who presently is resident administrator of Beukbergen. Quick to see the practical value of the project and to reflect the pious nature of the Royal Family and its government, parliament has agreed to extend support to a program of moral leadership at Beukbergen. Title to the property is vested in the Chaplain's Committee.

Here as guests of the Dutch government fifteen chaplains, five other officers and twenty-eight airmen, representing the Air Force personnel of Belgium, Great Britain, the Netherlands and the United States, foregathered for an "Inter-Allied Moral Leadership Course." The week's program consisted of addresses, discussion groups, morning and evening prayers, an afternoon of sight-seeing in Amsterdam and an evening recital of Negro spirituals. The latter program was presented by a Dutch artist, Ab Diekerhof, brother of Chaplain H. J. Diekerhof of the Royal Netherlands Air Force. Wednesday was the occasion of a social evening in which each national group good-naturedly lampooned the national characteristics of the others.

The objective of the course as developed in the program appeared to be sharing of spiritual experiences across national and international boundaries. As the Reverend A. C. J. van der Poel said, "If there is any likelihood that we may again have to stand shoulder to shoulder in battle, let this not be until we have first knelt side by side in prayer." A measure of the earnestness which permeated the gathering may be sensed as one considers the topics of discussion, *Is unity possible between our nations?*, *A Christian attitude toward our ex-enemies*, and *Is a real fellowship possible between Christians of different races?*

At the risk of oversimplifying the profound issues which were weighed in this setting, let it be said that in sum it was agreed that:

1. Grave obstacles to international harmony do exist, such as differences of language, customs, economic standards, religion and politics, but that the Christian's conscience will not permit these difficulties to deter him from seeking the things which belong to peace. It ought to be as easy to travel from Huis ter Heide to Moscow as it is to travel from New York to San Francisco.

2. While affirming that the guilt of aggression rests upon our ex-enemies, we must confess that our own moral cowardice contributed to the occasion of war. Our attitude toward our ex-enemies must be guided by the words: "If thine enemy hunger, feed him; if he thirst, give him drink. . . ." Our responsibility is to convert our enemies to the way of justice and right.

3. Communism and Islam have realized an interracial fellowship which has not been developed in the western nations. They therefore present a challenge to Christian nations to face squarely the issue of fellowship between Christians of different races. Toward this end we must release the greatest power on earth—the power of prayer.

The emphasis on the power of prayer was felt throughout the Course. There was no problem of absenteeism at morning and evening prayers. And if out of conference came understanding and out of leadership came inspiration, it is still fair to say that these were enhanced and intensified by the atmosphere of prayer.

The keynote of the course was the increase of international understanding. Chaplains of each delegation gave lectures on the status of Protestantism in their respective lands and submitted to questioning by their alert and interested hearers. All sessions were in the English language, obviating the awkward necessity of interpretation.

It is contemplated that the shadow of Beukbergen will be perceptibly lengthened by the prospective publication of the *North Atlantic Messenger,* a trilingual periodical. In the meantime a list of the members attending the course has been mailed to each member. It should be borne in mind that this sort of moral leadership course did not begin yesterday. A similar course, without American participation, was held last year in Belgium. Moreover, there have been undertakings of like purpose in the armed forces of Belgium, Britain and the Netherlands. Possibly it is not too much to hope that with the establishment of Protestant Chapel Societies in the United States Air Force we may have the sort of vehicle to enable us to take our place in the moral leadership program of the North Atlantic nations.

Chaplain Burch holds degrees from Kalamazoo College in Michigan, Colgate-Rochester Divinity School, and Cornell Graduate School. After serving the Manitou Beach Baptist Church, Michigan; Riga Congregational Church, New York; Groton Community Parish, New York; and New Haven Congregational Church, New York, he entered active duty in 1943. He was stationed at a number of fields in the States, including Otis, Mitchell, Oscoda, Selfridge, Marianna, and Robins. He left the service in 1945 and returned in 1948, going to Eglin Air Force Base, Florida. Since February, 1949, he has been stationed at Landsberg AFB in Germany.

TEXT: *He that hath the Son hath life.* (I John 5:12)

Why Do Men Need God, Anyway?

BY LOYAL F. HURLEY

WE have come to the end of the greatest half-century in all history. More efforts have been made for human betterment, more millions spent for humanitarianism, more labor devoted toward literacy, more Bibles printed and distributed, and more missionary work accomplished, than in any other half-century of human achievement.

It has been the greatest inventive period of all time. Some inventions *begun* earlier have been completed and perfected during these five decades. The electric light was invented in 1879, but became a real benefaction within the last 40 or 50 years. The automobile was invented before 1900, but changed from a "horseless carriage" to an automobile only after that date. The radio, the airplane, the submarine, television, the atom bomb, and many other devices of science and ingenuity have all come since 1900.

Why does a modern man need God? He is no savage with a religion of fear and dread of evil spirits and demons. He is educated, emancipated, and self-sufficient. He fears nothing but being old-fashioned.

He is not only a manufacturer and inventor. If he has no natural materials with which to construct his machines and gadgets, he creates a synthetic material which, in some cases at least, is better than natural ones—like rubber, for instance.

He has devised methods of rapid transportation that would amaze our grandfathers. Communication is not quite instantaneous, though for all practical purposes it is virtually so.

He has learned, or is learning, the conquest of disease until the life span in the more civilized areas of earth has been doubled within a comparatively few decades.

He has split the atom, discovered the basic force of nature, and bends matter to his will. Why does such a being need God?

I. ***Man needs God for his own completion.*** Nothing earthly is complete in itself. It is completed by its environment.

A seed is completed by its environment. "Except a corn of wheat fall into the ground and die, it abideth alone." But as it dies within the soil it takes in carbon and oxygen, hydrogen and nitrogen from the soil, the moisture and the air, and it grows out of its environment. Coal gives no heat alone, whether we have a coal shortage due to strikes or whether there are millions of tons above ground. It burns in combination with the oxygen in the atmosphere. A radio is useless without a broadcast station,

Mr. Hurley is a graduate of Milton College. He has served Seventh Day Baptist churches in six states and was a chaplain in the Battle Creek Sanitarium in Michigan before it was taken over by the government. For ten years he has been a member of the Commission of his denomination, and last year was made president of its General Conference. His present pastorate is in Salem, West Virginia.

Mr. Hurley's book, *The Outcome of Infinite Grace*, has been used widely in the United States and Canada as well as in England, Scotland, Jamaica, China, the Philippines, New Zealand, and South Africa.

and its own current. Cattle cannot produce beef or milk without the grass and hay and grain out of their environment. Nothing earthly is complete by itself. It is completed by its environment.

So it is with man. Physically he is dependent on the assimilation of carbon and hydrogen and oxygen and nitrogen, etc., for his life. Mentally he is dependent on the assimilation of truth and fact. Spiritually he is dependent on the assimilation of God. Since Jesus is the Way to God, "he that hath the Son hath life." That is scientific fact, not mere theology.

Jesus said, "No one can see God's realm unless he is born from above." That is the universal law of life for anything that passes from one realm into a higher, but how few seem to realize it! When a water plant sends its rootlets down into the ooze and slime of the lake bed and transforms mud into lilies, mineral is being born into vegetable — born from above. When cattle graze on the hillsides, grass is being changed into beef—born from above—vegetable into animal. A boy eats his dinner today, and to[mor]row the bread and meat and po[ta]toes of today's dinner will be play[ing] ball, doing sums in arithmetic, an[d] making choices that affect his whol[e] life. Material from the vegetable an[d] animal realms is being transform[ed] into the human or rational realm [is] born from above. In no case does [a] lower form lift itself into a highe[r] Always the higher form reaches dow[n] into the lower and lifts the lower for[m] out of itself. So Jesus said that if an[y] man expects to enter the kingdom [of] God he must be born from above. He must permit God to reach dow[n] from the spiritual realm and lift hi[m] up from the level of the flesh to th[e] level of the spirit. Men need God f[or] their completion.

II. *Man needs God for his contentment.* Modern man does not fear e[vil] spirits and demons, but he is fill[ed] with fears just the same. Nervous a[nd] mental breakdowns are increasing[ly] common, and insanity is increasi[ng] at an alarming rate. Today we ha[ve] so much to live with, so little to li[ve] for, and no principles to live by. W[e] must have God, or break.

C. G. Jung, in his *Modern Man in Search of a Soul*, wrote: "Among [all] my patients in the second half [of] life, that is to say over thirty-fi[ve] there has not been one whose probl[em] in the last resort has not been th[at] of finding a religious outlook on li[fe] It is safe to say that every one of th[em] fell ill because he had lost that wh[ich] the living religions of every age ha[ve] given to their followers, and not o[ne] of them has been healed who did n[ot] regain his religious outlook." T[he] Swiss psychiatrist says there is [no] peace or poise or balance or cont[ent] without God.

Dr. Henry C. Link, in his book *Return to Religion* tells us that in his great psychiatric clinic he learned that advice given in the terms of religion, and especially in the words of Jesus, was what proved most effective in helping his patients. When he saw that it was only religion that really helped his troubled patients he decided he might need it too, and returned to religion. That is the need of all men. In order to be balanced and poised, sane and contented, men need God!

II. *Man needs God for concord with others.* We have had the two worst wars in all history within one short generation. Men everywhere cry, "Peace, peace," and there is no peace.

I have a dear friend who worked with the scientists at the University of Chicago when they tested out their first "chain-reaction stockpile." As they walked out that morning some of them almost prayed that their mathematical and scientific calculations might prove false, and that their terrible contrivance would not work. They realized what a frankenstein their brain child might become. But alas! Their calculations were tragically true, and the released power was fearful fact. Hiroshima is witness.

Peter wrote of a time to come when "the elements shall melt with fervent heat." The word he used for "elements" was the one the Greeks applied to the physical and chemical basis of the earth, just as we do to the 92 basic elements, plus the few extra ones that our scientists are producing by directly altering atomic structure. And the word translated "shall melt" really means "to be loosed" or "dissolved." That is what happens in the atom bomb. The atoms are loosed or dissolved, releasing a heat that is almost unbelievable. Ordinary bombs of TNT are not so, but this new bomb is so fearful that many think it might become universally destructive. And now we are seeking the H-Bomb! Unimaginably worse!

So long as such weapons are in the hands of men who are filled with greed, and hate, and fear, no nation is safe from disaster. Unless God puts brotherhood and concord into men's hearts we are in constant threat of destruction. Unless hate is replaced with love we shall all perish. For Completion, and Contentment, and Concord, men need God.

In the olden days a prince inherited his father's estate and, with his family and servants, took up his abode in the castle where his childhood days had been spent. Well did he remember the happy evenings he had spent with the household in the large family room. His father had secured the best musician in the land to build a magnificent harp in one end of that room. Now the prince secured the best musician he could find to bring joy to his household with music from the harp. But the harp was out of tune and the musician could not tune it. Another musician was secured, but he failed also. Another and another tried, but with the same disappointment. So the prince ordered the harp to be covered with a curtain—a relic of happier days.

One evening an old man knocked at the castle gate asking shelter from the stormy night. He was invited to dine with the family, and after supper he inquired why the great harp was covered. "Alas," said the prince, "it is out of tune, and instead of music and harmony it makes only noise and dis-

(Continued on page 26)

SERMON ILLUSTRATIONS

A Good Ending

A cartoon that appeared recently showed a couple of Egyptians, apparently man and wife, holding a roll of parchment. The man holds one end, while the woman feverishly unrolls the other. "Here Rameses," she says, "you hold this end. I want to see if it has a good ending."

I have faith enough to believe that this strange riddle of life, out of which some of us today can make nothing, has a satisfactory ending. Let us work and wait and believe.

W. S. Abernathy

Book of Revolutions

Two young sisters were disputing about which was the last book of the Bible, and one was heard to exclaim to the other, "Barbara, I tell you the Bible does *not* end in Timothy; it ends in Revolutions." History validates the truth thus unwittingly stated, so that none should say that the conclusion of the matter is a few individuals lifted out of the wicked world. Rather, this is the conclusion of the matter, that if this desperately needy world is ever to be saved, with not souls only but the societies of men redeemed to a kingdom of peace and righteousness, there is one indispensable prerequisite for which no substitute will ever be discovered: men and women, namely, who do not wait for Caesar's household to be redeemed before they begin living redeemed lives within it—Christians in spite of everything!

Harry Emerson Fosdick

Not a Church or a Book

The truth of the matter is that ou religion has been in a church, ar in a book, but not in us. We do n really embody the things that v speak. We have been professing f more than we ever possessed. We ha been expressing far more than we ev experienced. We have been, perhap unconsciously guilty of the type hypocrisy which Jesus so merciless condemned. Outwardly our religio has borne all the signs of health ar vigor, as seen in costly cathedra beautiful churches, and well-greas organizations. But now that we a compelled to look not at the thin without, but at the things within, v are beginning to realize our inwa similitude to a sepulcher. "The kin dom of heaven is within you." We a discovering that it has been ever where else.

Harold C. Phillips

A Philosopher on Hope

Hope is outreaching desire with e pectancy of good. It is a characteris of all living beings. Birds, beasts, a men are always alert and striving f the fulfillment of their hungers. Th are impelled forward in a ceasele quest for satisfaction. The antenn of insects restlessly explore and f their way ahead, and the imaginati of man functions in the same mann ranging through wide areas and f futures in search of the good whi hope ever promises.

Edward S. Am

The church is not a gallery for t exhibition of eminent Christians, b a school for the education of imperf ones.

Henry Ward Beeche

"Who Will Show Us Any Good?"

GEORGIA HARKNESS

Dr. Harkness, who is Professor of Applied Theology at Garrett Biblical Institute, delivered the address of which this is a digest at the Mid-Century Institute on "Religion in a World of Tensions" at Boston University.

THERE is no need to describe the troubled, chaotic character of our world. War clouds, society torn with industrial strife, sexual laxity, race prejudice, millions of hungry persons and other millions nervous, frustrated and unhappy, are facts too evident to require elaboration. God must agonize at these events, and no sensitive Christian can view them with complacency.

Nevertheless, we can find much that is hopeful. To cry "Peace, peace" is to blind ourselves and to commit folly. But so is it to cry "Wolf, wolf."

I wish to mention briefly certain harbingers of hope in the outward scene, in the perennial message of the Christian gospel.

Let us rejoice that we are not at war.

We may rejoice in the existence of the United Nations. Christians may well rejoice that procedures like the technical assistance program and the Marshall Plan, based on help to the needy and not on the destruction of anybody, are now viewed by those in high places as sound political realism.

There are other grounds for rejoicing. Millions of persons, God's sons, have moved toward a freer expression of their personalities and a more democratic control of their destinies.

Domestically, we are torn with industrial strife. Yet none would go back. We live in an age, new in the world's history, when by a right distribution of the goods made available by scientific knowledge and machines, all men everywhere could be free from hunger and want.

Every Christian deplores the prevalence of broken homes. Yet there are thousands of homes where husbands and wives love each other and manage an enduring marriage. And there *are* still Christian homes!

But what of the Church? In the midst of a discouraging indifference, what signs of promise are there?

Foremost is the emergence of the ecumenical movement. I never cease to marvel at the miracle of God's providence, whereby, just as the nations were about to be split apart in global conflict, the churches began seriously to draw together in unity and power.

The missionary outreach of the Church continues in full vigor in spite of troubled world conditions. In many lands, steady building continues.

In this country many of the finest young people we have are coming to great seminaries like this to prepare for the ministry or for a growing number of forms of Christian leadership.

The new orthodoxy, sometimes con-

fusing and sometimes dismaying, has made us reckon more seriously with the persistent fact of sin and the basic Christian message of hope of redemption through the grace of God. It is being preached with more vigor now than at any time in the past generation.

The Christian Hope

We have been talking about things in which Christians can find hope—not about "the Christian Hope." Can we then keep on trusting God and giving ourselves to great endeavors? If so, we must find our confidence, not in human events, but in the Christian gospel.

Most of us think we are as good as the next fellow, which being interpreted by a rationalizing conscience means, "good enough." It is to such moral dullness that the Christian gospel—when it is really gospel and not merely a sermonful of conventional moral platitudes—speaks with the cutting force of a two-edged sword. The Christian gospel, when it has a human vehicle through which it can speak, confronts the supposedly well-off sinner of our day and says to him with terrible potency, "Thou art the man!"

Guilt is no outworn phenomenon. Every psychiatrist has to deal with folk whose fundamental problem is a moral one, and who cannot be helped until this fact is clearly faced.

What has the Christian gospel to say to the moral sluggard or the guilty neurotic? It not only says, "You must be born again," but it assures us that we can become new creatures in Christ Jesus. In the gospel of redemption is man's basic hope.

Modern man is beset, not with sin only, but with something he is more likely to be aware of, frustration. Ou literature, general as well as psychi atric, is full of the disturbing effect of inner insecurity, rebellion and de feat, which add up to frustration. Th overburdened spirit seeks a way o escape in harsh words, movies, danc ing, speeding, drunkenness, gambling sexual looseness, travel. We are a cul ture possessed, if not of the Devil, a least with a legion of demons tha assail the inner life.

The Christian gospel says to us "Come out of the man, you unclea spirit . . . Be of good cheer; thy fait hath saved thee; go in peace." Nc until frustration, fear, tension an inner conflict cease to assail the spirit of men will healing and wholeness o life by the power of Christ be out o date.

Scientific analysis and the tech niques of human control fail to pre sent a gospel that reaches to the inne springs of life. Unless we get thes two approaches into closer harmony modern man will continue uneasily t drift with the tide into engulfin vortices of tension.

Our abnormal and unchristian atti tude toward death is one of the wors symptoms of a disordered culture People do not want to think abou death until they have to, and whe it is forced upon them they stumbl or flounder about like a paralytic try ing to stand or walk with unuse muscles. Because the Christians of a earlier day centered too much of thei thought upon another world, we nor mally—and abnormally—center to little of our message in God's eterna Kingdom.

In the midst of a society with muc to make life rich and fine there i less joy than among those "joy-killing

(Continued on page 26)

The Marines Have a Mission

FRANK F. SMART, JR.

DO NOT expect me to launch into the already troubled waters of interservice politics with a discussion of the place which the U. S. Marine Corps should hold in the total concept of our Armed Forces.

The word *mission* refers to a recent united Protestant effort to bring the Gospel to Camp Lejeune, North Carolina, "the world's largest amphibious training base."

Something new in the service chaplain's efforts to combat religious ignorance and indifference is the preaching mission, long familiar in many civilian parishes and so recently emphasized by the Reverend Bryan Green and others. In the past service chaplains have generally been satisfied to carry on their religious programs without benefit of civilian assistance, except, of course, during war years.

Since 1945 there has been a growing concern for the career service chaplain on the part of many leading Protestant bodies, along with an increasingly healthy reciprocal interest on the part of the chaplains. The clergyman who wears a uniform in time of peace need no longer feel that he is an outcast from ecclesiastical society—unless such a status is of his own choosing! When two Marine chaplains decided to sound out their fellows, and the Command, on the matter of a preaching mission to be led by a prominent church leader, they were reflecting the influence of the new relationship under which the service chaplain operates.

Once a decision was reached locally, it was natural for the chaplains to turn to the Director of the General Commission on Chaplains for assistance in obtaining a suitable mission speaker. By late October he had succeeded in arranging for Dr. Kenneth I. Brown, President of Denison University, Granville, Ohio, to accept the invitation to Camp Lejeune, stateside home of the famous 2nd Marine Division.

Once this arrangement was made, the responsibility for working out details of Dr. Brown's visit were properly left to me as the Division Chaplain. Immediately after Christmas and New Year's holiday periods the Protestant chaplains began the preliminary preparation for the first Protestant Lenten mission held at Camp Lejeune. Publicity materials

Chaplain Smart, a graduate of the U. S. Naval Academy in 1937, received his B.D. degree from Virginia Theological Seminary in 1941 and was ordained to the Episcopal ministry in 1942. In 1943 he was commissioned a Lieutenant in the Chaplaincy of the U. S. Naval Reserve. He has besen stationed on the USS *Savannah;* at the Naval Training School at Harvard University; at the Naval Air Station, Green Cove Springs, Florida; BuPers, Washington, D. C.; Service School, Great Lakes, Illinois; and is at present Division Chaplain, 2nd Marine Division, Camp Lejeune, North Carolina.

Dr. Kenneth I. Brown, President of Denison University, Granville, Ohio (in "civvies"), "shoots the breeze" with a group of officers and men of the 6th Marines, an Infantry Regiment of the 2nd Marine Division, Camp Lejeune, N. C. Officer on Dr. Brown's right is 1st Lt. R. J. Elledge, USMC, "E" Co., 2nd Bn., 6th Marines. On Dr. Brown's left are Chaplain John H. Craven, Regimental Chaplain, 6th Marines, and Chaplain Frank F. Smart, Jr., Division Chaplain. (*Official U. S. Marine Corps photo*)

were decided upon; a program of house-to-house calling by teams of picked laymen was set up; press, radio, screen and bulletin notices were prepared. Unfortunately the great size of Camp Lejeune (168 square miles) and the extensive population (20,000 troops and dependents) made it impossible to carry out an effective person-to-person campaign, which certainly should be used wherever the size of a post or station permits. In lieu of this, troops were addressed at meal formations by unit chaplains concerning the mission. Those who had "ears to hear" got the word!

During the week that Dr. Brown was at Lejeune he spoke over the local Jacksonville, N. C., radio station, WJNC, five successive mornings on "Earmarks of a Mature Person"; and once in the evening, during an interview program, on "The Place of Religious Education in the Total Education of a Child." He gave a stirring address each evening at the Camp Chapel, discussing "Five Questions Every Man Must Answer." On Ash Wednesday this dynamic, brilliant, and consecrated Christian layman took his message out into the field, where personnel of the 6th Marines were engaged in a week's training (see photo). Although numbers who heard him were small, the witness was

powerful, and the word got around that something unusual was doing among the Protestants! Dr. Brown spoke also to the students and teachers of the Camp Lejeune high school, and gave an additional hour to the Seniors on the problem of how to find the right college, or vocation, after high school.

It would be pleasant to relate that the effort expended on this first mission to the Marines of Camp Lejeune reached great numbers of our personnel. This, however, would not be in accord with the facts. Nevertheless, in the unanimous opinion of those who were responsible for the undertaking and those who took advantage of the opportunity to hear Dr. Brown, the mission was a success.

The effect upon the Camp of the Protestant chaplains' bringing an eminent Christian layman into the area to speak with those in high places and low, to the unseen radio audience, and to the youngsters in school, was not inconsiderable. The chaplains themselves benefited greatly from their association with Dr. Brown, for he is an inspiring person and a true servant of the Master. It was a little amusing, but nonetheless a valid achievement of the mission, that President Brown himself was amazed to learn that Protestant chaplains of diverse backgrounds work together in a common effort in the military service. We learned much from him, and he learned at least this from us.

We were disappointed that Dr. Brown nowhere received the audience he so richly deserved, but the whole effort was tremendously worth while and it is almost certain that results will continue to come from various and unexpected sources in future months. A mission to the Marines in future years will bear fruit increasingly as the word gets around, "The Protestants are waking up! They really have something to say!"

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Out of an old barracks building, entirely with volunteer help, was built a delightful little chapel at the U. S. Naval Aviation Ordnance Test Station and U. S. Naval Air Facility at Chincoteague, Virginia. Chaplain Kermit R. Cassady, who reported for duty at the Station in August, 1949, deserves much credit for the leadership which made possible this fine achievement. He is a member of the Virginia Conference of the Evangelical United Brethren Church. Chaplain Cassady would give the credit to "the fine spirit of cooperation, the donations of individuals and groups, the volunteer help, the assistance of the Commanding Officer, and the cooperation of the various departments."

To worship in a fine church or cathedral is a great privilege. To help create one must be a source of enduring satisfaction.

A capacity congregation was present for the rite of dedication led by District Chaplain Herbert Dumstrey. He conveyed a "well done" from Admiral R. C. Davis, Commandant of the Fifth Naval District, to the personnel who did so much to establish the Station Chapel.

EDITORIAL

In this issue the four "chiefs" outline talents and capacities which make for the finest in chaplaincy service. To add anything to their statements would be presumptuous except as emphasis upon certain aspects of the chaplain's role can serve as background for our editorial purpose.

A chaplain knows that the personnel of his parish is constantly changing, the men of many faiths whom he serves moving from place to place under military orders. He knows that his assignments are for a limited period; that he will be followed by another, perhaps of different faith; that work begun may not be carried forward by his successor; and that in each of his assignments he may find it necessary to lay the foundations of the kind of program he thinks important.

People are more important than program and program is more important than organization. But what an asset it would be if a chaplain could find, on reporting for duty in a new assignment, an organization familiar to him, made up of people bound together by ties of Christian fellowship and committed to such service as they could render. Paul and Barnabas found this when they reached Antioch. When Paul departed from a parish he left behind a group of individuals to carry on. Which suggests, perhaps, that ability to inspire and to organize is important equipment of spiritual leaders. This may be a quality of leadership that not only gets things done but changes lives in the process. Possibly spiritual growth is best stimulated by opportunities for self-expression in matters religious and by assumption of responsibilities.

We are proud of the fact that no one tells a chaplain what he must preach and very little of what he must do. If, however, chaplains can agree on a basic program that will unite and give continuity to Protestant forces on ships, posts, and stations, all will benefit and each will be better able to contribute to the on-going work of his successor.

With this end in view, revision of the Service Men's Christian League is under way as described on pages 9-10. Integration of the proposed program with the United Christian Youth Movement will enhance its appeal and strengthen its effectiveness. The skills and experience of trained Protestant youth leaders will be available to chaplains who wish to use the program. It is an undertaking from which great good can come.

GENERAL COMMISSION MEETING

(Continued from page 10)

Commission and the United Christian Youth Movement. His duties will include creation of program materials, counselling, and recruiting of leadership available to chaplains. He will respond to chaplains' requests for assistance.

Action of the General Commission clears the way for appointment of the directing committee and grants it authority to carry forward the adopted recommendation.

The day's meeting gave ample evidence of churchmen's interest in the General Commission, the chaplains, and the men they serve.

The National Defense Program of the American Social Hygiene Association

By Walter Clarke, M.D.

MANY military chaplains have met members of the American Social Hygiene Association's staff in their offices, at meetings of the Character Guidance Councils, and at The Chaplain School. Many chaplains have used the Association's educational materials in their work. Many of you know, therefore, that we are a national voluntary agency with a program that includes a fight for the guidance of youth in the constructive use of the reproductive instinct, and *against* the misuse or exploitation of this instinct that leads to promiscuity, prostitution, and the spread of venereal diseases.

It is probable, however, that we have not had an opportunity to meet some of you; that you do not know our program as well as you would like; that you do not understand exactly how our plan of cooperation with the armed forces came into being. I welcome, therefore, this opportunity to tell something of our history and philosophy.

The American Social Hygiene Association was founded in 1913 by President Charles W. Eliot of Harvard, who became our own first president, and a group of distinguished physicians, clergymen, lawyers, and public-minded citizens. Its program has positive and negative aspects. On the positive side it seeks through educational and social measures to help people in each succeeding generation better and better to adjust the expression of the reproductive instinct to the pattern which social experience indicates is most beneficial to the individual and the community. On the negative side the Association seeks to remove those abuses and exploitations of the reproductive instinct which bring such evils as prostitution and venereal diseases upon individuals and society. Based on these considerations the practical program is simple. We foster sound ideals and practices involving the role of sex in human life. We fight promiscuity, prostitution, and venereal diseases.

Our program of cooperation with the armed forces was begun in World War I, established anew in World War II, and revived after a period of relative quiescence when the selective service bill was made law. Its philosophy is based on concern for the morals and welfare of the young serviceman and the need to protect him in his off-post, off-duty hours from exploitation by the forces of commercialized prostitution, which are ever alert to the opportunities for

profit presented by any concentration of young men with money in their pockets and time on their hands. Allied to this protective program are efforts to give all possible assistance to the services in their educational and character guidance programs on the post.

The Very Young Serviceman

The fact that so many servicemen today are very young—younger as a group than ever before, just out of school in many instances, away from home for the first time—makes the need for decent conditions in leave areas particularly urgent. At home certain restrictions on his conduct have been provided for the young man by the very framework of his life as part of a family, as a member of a church, and as a component of a social group. If, however, as a serviceman far from home he finds himself at large in a community where he is a stranger and where there is no effective substitute for the protective influence of the home town, he may, and he often does, get into trouble in brothels, bars, and taverns that allow the sale of liquor to minors, solicitation by prostitutes, and the like.

Everyone knows that sexual promiscuity (and prostitution is simply promiscuity raised to the nth degree) spreads venereal diseases. In spite of the miracles of penicillin therapy, they remain the most common of serious communicable diseases and should be fought with every preventive weapon in our armory. But it is very far from being simply a threat to health that this Association advocates a policy of strict repression of prostitution. The goods that the prostitution racket has to sell offer dangerous outlets to the play impulse of youth and promote immature sex curiosity and promiscuity. More than ninety percent of brothels, for instance, encourage abnormal sex practices because such perversions are more profitable to those engaged in "the business" than are normal sex relations! Because commercialized prostitution is a bad thing and an immoral thing, forty-seven of our states and the District of Columbia have outlawed it. The fact that some American cities and towns, in the face of the law and the compelling arguments against prostitution as a social evil, continue to allow it to flourish is a blot on their official escutcheons that only a thoroughgoing municipal house cleaning will efface.

I referred above to prostitution as a violation of state law. It is far more than that. Prostitution is a transgression of the moral law on the part of the entrepreneurs who profit from it; on the part of the customers who patronize it; on the part of the complaisant citizens who refuse to face the problems it raises, preferring to "pass by on the other side"; on the part of those who give lip service to the ideal of a community free of prostitution but who, like the Pharisees, "say, and do not."

The Growth of Understanding

The end of this evil thing will come when all good citizens everywhere thoroughly comprehend the dangers of ignoring and avoiding the problems that it presents. To the growth of understanding the American Social Hygiene Association has devoted its efforts. Great gains have been made during the third of a century past. It is our hope, with the continuing support of men of good will, to "light a candle of understanding . . . that

Dr. Clarke, whose article "Help in Character Guidance" appeared in the May, 1949, issue of THE CHAPLAIN, has been Executive Director of the American Social Hygiene Association since 1937. He holds degrees from Harvard and Edinburgh universities as well as being decorated Chevalier, Legion of Honor of France; Licentiate Royal College of Physicians, Edinburgh; diplomate National Board Medical Examiners, U. S.; member of executive committee of National Health Council. His activities in the field of social hygiene include work with the U. S. Public Health Service and the Army.

Dr. Clarke is medical editor of the *Journal of Social Hygiene;* a Fellow of the American College of Physicians, A.M.A.; a member of the American Neisserian Medical Society, the American Public Health Association, and Phi Delta Kappa.

shall not be put out." We say, in the words of the Book of Common Prayer, "Grant us grace fearlessly to contend against evil."

Understanding comes first, then action. To provide the solid base of facts about current conditions this Association obtains and supplies to the appropriate authorities, both civil and military, confidential data regarding prostitution activities in the environs of military establishments. Its field representatives then go into communities where conditions are not satisfactory. There they work in close cooperation with law enforcement and other municipal, state, and county officials to bring about the desired improvement.

To carry out this program the Association's staff is in constant touch with both military and civil authorities. Included in the first group are commanding officers, provost marshals, chaplains, medical officers, special service and welfare officers, and information officers. In the second group are mayors, district and state's attorneys, chiefs of police, sheriffs, and health officers. They work with voluntary groups as well, and with leading citizens of the communities involved. They attend meetings of regional and local Disciplinary Control Boards. They also work with Character Guidance Councils, with whose aims this Association is in firm agreement. Their cooperation with the latter has included efforts to interpret this forward-looking program of the armed forces to the public, made up of so many relatives and friends concerned for the welfare of young servicemen in a situation which is new to this country and its people in peacetime.

Up to the end of January, 1950, the Association's defense program was financed by the United Service Organizations. With the deactivation of the latter agency, we must find some other sources of support for our special work in cooperation with the armed forces. This we plan to do through applications to Community Chests and by direct solicitation of funds from interested citizens. It is our hope that we may continue the services provided under this special program as long as there is need for them. The appreciation and encouragement given us by members of the Chaplains Corps have made the work deeply satisfying to us. We hope that members of the Corps will call on us in the future, as in the past, for all the help that we can give.

Aside from the various program aids and publications for use in the National Defense Program, such as "The Character Guidance Manual," "Your Community and the Service-

man," and the folders for young men "You're on Your Own" and "Hey, Mac," the Association produces and distributes numerous publications and materials on general social hygiene topics which helpfully supplement the above. Lists of these will gladly be sent on application to ASHA headquarters at 1790 Broadway, New York 19, N. Y.

WHY DO MEN NEED GOD, ANYWAY?

(Continued from page 15)

cords, and no one can tune it." "May I try?" the stranger asked. His request was granted. After an hour's work the venerable old man asked the prince to assemble his family to hear the harp. And such music they had never heard! Glad melody and sweet harmony flowed from the harp to inspire their hearts.

"Who are you, stranger?" asked the prince, "and why can you tune this harp when all others in the realm have failed?" "Because," the old musician quietly answered, "I made the harp!"

The world is in such terrible discord because the hearts of men are out of tune. Until your heart, and my heart, and the hearts of our neighbors lose their discord, every one of us in this modern world is in deadly peril. And each of us must start with his own heart. How about yours? Is it full of music and harmony, or full of jangle and discord? If there is no harmony in the harp within your heart, why not let God put it in tune again? He made it, and He alone can tune out the discord and bring back the beauty and melody of love and concord. Only He can bring us peace and harmony.

WHO WILL SHOW US ANY GOOD?

(Continued from page 18)

other-worldly Puritans. Our neurotic age cries out for a faith in eternity that would bring meaning into time. In tragic proportions we have surrendered our ultimate Christian hope.

It is the Christian hope that to life lived in the presence of God, death is but the entrance into a larger life. It is the Christian hope that Christ is the resurrection and the life, and that neither life nor death can separate us from the love of God which is Christ Jesus our Lord.

God reigns. Jesus Christ is Lord. With this assurance the Christian in our time as in every time can say from the heart, ". . . . neither death nor life, nor angels, nor principalities nor powers, nor things present nor things to come, nor height, nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The Strength of America

By Sherwood Gates

Mr. Gates is Deputy Executive Secretary of The President's Committee on Religion and Welfare in the Armed Forces.

IT MAY be presumptuous for a layman to emphasize to ministers the point that what happens in the kingdom of the spirit is what matters most in the last half of this century, and, particularly, in the decade ahead. As presumptuous as this may be, I do not apologize for urging that all groups of church leaders recognize ever more clearly that what a man believes about the calling and destiny of mankind is of prime importance now. Although it has always been important that a people should know what they believe about the values to which they and their nation should be dedicated, it has been possible in times past for men to take moral holidays and still survive and remain comparatively safe physically. Today, moral and spiritual holidays and destruction go hand in hand. The admonition to "keep thy heart with all diligence; for out of it are the issues of life" is more poignantly true today than at any other time in the history of our modern world.

In this time of confusion, near-chaos, and rampant fear throughout the earth—in this time of rumors of war and frenzied preparation for defense against possible attack—too many of our people may fail to recognize the basic nature of the struggle in which we are engaged. It is a struggle between ideas, a struggle for the minds, the hearts, and the imagination of men around the world. In this battle in which we are now engaged, bombs and bullets and rockets and torpedoes and all the other diabolical instruments which we have discovered by which to destroy ourselves may, eventually and unfortunately, play their direful part. But bombs and bullets cannot destroy evil ideas. Of that our people must be made aware. Machines of destruction can remove the authors of evil ideas, but the ideas themselves will persist, and may even thrive, unless they are removed and replaced by better ideas. The struggle which is now inescapably absorbing so much of the time, thought, energy, and financial and material resources of this nation will ultimately be won or lost not only in the area of military preparedness and strength, but also, and more largely, in the area of our convictions about the nature and destiny of man and of his role in the world.

Ours will be a false and unworthy security, if as a people we place our trust in A-bombs and H-bombs and submarines and jet planes. The strength of our nation has ever been, and will ever be, in the dynamic faith and ethic of Democracy—a faith and a way of life which emerge out of the

Jewish-Christian tradition and which get their power from religion. The strength of our nation is thus basically a religious strength.

The role of the minister in this world-wide battle between ideas and values is an incomparably big one. Production geniuses who can make available and conserve the necessary material resources of defense and consumption; military strategists of high efficiency; statesmen and lawmakers with imagination, wisdom, and high motivation—these are all desperately needed by these danger-fraught times. But no other group of leaders has a more powerful part to play in saving and winning a world in which respect for individuals is possible than does the ministerial group.

Of the ministerial group, no part of it has a more significant role to play in the struggle for a decent and more tolerable world than those who minister to the moral and spiritual needs of the members of the armed forces and their dependents. As evangels and prophets and ministers of the most dynamic faith the world has ever known, the chaplain in the armed forces has a rare and significant opportunity and challenge to be a voice and a life of faith, hope, and courage; a voice of idealism and high purpose; a voice of the Kingdom of God, and thus a voice of America's strength and the world's final hope and salvation.

The noblest contribution which any man can make for the benefit of posterity is that of character. The richest bequest which any man can leave to the youth of his native land, is that of a shining, spotless example. —*Robert C. Winthrop*

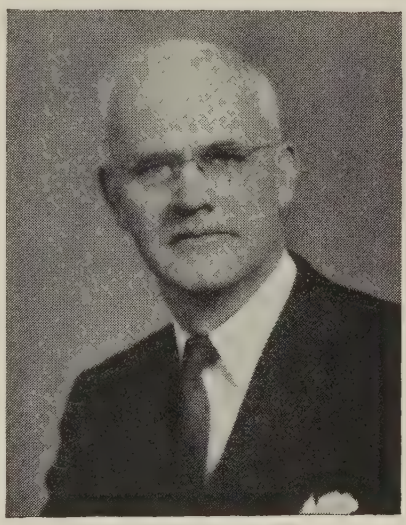
Exemplar for Peace

America, more famed in war than peace,
With greater power the body's than the soul's,
Traditionally the pioneer whose goals
To conquer nature's forces never cease.
Let your virile manhood mellow now
By growth of mind and spirit linked with might;
Seek new truth and beauty, learn more light
Of peace, of happiness, and then know how
To live and reap the grain that brawn has sown,
Refine the crude, let substance be not all
For which strong hearts are set lest a deep pall
Of vain and selfish strife makes them disown
Their heritage of loved democracy
While communism spreads its leprosy.

—*James Patrick McGovern*

Senator Arthur V. Watkins

This is the second in a series recognizing political leaders who find time for active church participation.



Senator Arthur V. Watkins

ONE of the Senators in Washington who makes it a rule to find time to engage in the activities of his church is Senator Arthur V. Watkins of Utah. He is a member of the Church of Jesus Christ of Latter Day Saints (Mormon).

A lawyer by training and profession and a district judge at one time of his native state, Senator Watkins has all his life devoted a large portion of his time, without any compensation, to the ministry. Because the Mormon Church does not have a paid ministry, prominent and faithful members of that Church are often called upon to carry responsible ministerial positions, which they do in addition to their ordinary professional work. Thus, in 1929, while serving as a district judge in the state of Utah, Senator Watkins was ordained and set apart as Stake President of the Sharon Stake in Utah County. A stake in Mormon organization is equivalent to a diocese in other churches and Senator Watkins as Stake President was the superior officer over some eight wards, each presided over by a bishop who in jurisdiction is equivalent to the ordinary Protestant minister. Senator Watkins served as Stake President of this stake almost up until the time he became a United States Senator in 1947.

It should be noted that this covered the period of the depression during the 30's, at which time Senator Watkins, as the President of his stake, assumed charge of a very extensive program of economic relief to the people in need living in his stake. He was quick, however, to realize that spiritual and recreational outlets are equally as important as economic relief. Accordingly he was responsible for the organization of a community nonprofit cooperative corporation which built a large swimming pool, playgrounds, and a cooperative motion picture theater, operated a community newspaper, and sponsored a summer program consisting of softball leagues, baseball leagues, a music course for the children, and primary classes for children of that age. The Scera theater built at Orem, Utah, by

this cooperative organization is probably the only large motion picture theater built by a nonprofit cooperative on a community-wide scale.

Immediately upon coming to the Senate, he was made a member of the High Council of the Washington Stake, which is the top organization for Mormon churches in Washington, D. C., and northern Virginia and Maryland. As such member, he regularly visited the various wards or meeting houses of that stake and spoke to the people. This last year the Arlington Ward of the Washington Stake has constructed a very large and beautiful meeting house in Arlington, Virginia, and since that time the Senator has taught a class in Sunday School each Sunday. He considers that just as important as his senatorial duties.

HAPPIEST MORTALS

Who are the happiest of humans?

Very high on the list I would place those who devote their lives to research, to discovery of new knowledge, men such as Charles F. Kettering, of General Motors.

These thoughts have been inspired by an all-day tour through the elaborate, up-to-the-minute research laboratories of Remington Rand, piloted by President James H. Rand, who has successfully combined inventive genius with business triumphs—he was voted one of America's Fifty Foremost Business Leaders.

Leading American enterprises have made it possible for eminent chemists, engineers, scientists to devote their entire time to the pursuit of new knowledge: American Telephone & Telegraph, the du Ponts, Eastman Kodak, Westinghouse, General Electric, our foremost rubber and oil and chemical companies, to cite only a few examples. The Rockefellers and other wealthy families and foundations have provided funds for the most exhaustive medical and allied research.

Can you imagine the satisfaction enjoyed by the brilliant brains thus enabled, without economic-financial worries, to dig and dig and dig into unexplored regions in their search for discoveries useful to the human race?

If I had my life to live over again and were appropriately endowed mentally, I would love to be an astronomer. Imagine the excitement derivable from searching the heavens, with the most powerful instruments, for new celestial bodies!

Another group whom I regard as deriving infinite satisfaction from their daily endeavors: ministers, preachers of the gospel.

As we reach the end of our earthly journey, we become more and more convinced that the rendering of service to others is man's highest privilege, yields deepest satisfaction, happiness.—*From an editorial in* FORBES, *December 1, 1949*

(Except as otherwise noted reviews are by the Editor.)

The Cardinal

By Henry Morton Robinson

(Reviewed by Robert J. Plumb)

The Cardinal is the story of Stephen Fermoyle, priest, born of working-class parents in Boston, who becomes a Prince in the Roman Catholic Church. It is a purely fictional narrative written in lively style and giving its readers a somewhat garish picture of the workings of the Church to which he belongs, all the way from a small parish in an isolated Massachusetts hamlet to the world diplomacy of the vatican at Rome.

One has the feeling that the author is carried away at times with the pageantry, external splendor, and temporal power of Rome. The young priest celebrating his first mass appears in a more attractive light than the Bishop and Cardinal he becomes.

Since the author states in his foreword that this book "is neither propaganda for nor against the Church" of which he is and always has been a member, and that he "believes . . . that faith, hope and compassion animate men of goodwill everywhere," it is too bad that he allows himself to become embittered while attempting to defend the position of his Church especially in regard to birth control and Alfred E. Smith's candidacy for president of the United States. To choose one of Hartford's and Connecticut's Mayflower names for the housekeeper of the Bishop of Hartfield seems hardly accidental and will not animate goodwill in that thinly disguised locality.

However, this is a very readable book even though its reading may result in the Protestant more greatly appreciating his evangelistic heritage.

(Simon and Schuster, New York, 1950, Readers' Edition (paper cover) $1.00; cloth bound $3.50.)

On Facing the World

By Louis J. Halle, Jr.

The title of this volume is more formidable than is its delightful content. Young John Halle, going on three, is a fortunate lad to have a father who thinks the thoughts set down in this book-long letter addressed to John-at-twenty. Probably by the time he reaches that age he will have absorbed much of its fine and mature philosophy, just from living in the family circle into which he was born.

Louis Halle, Jr., is Special Adviser to the Assistant Secretary of State for Inter-American Affairs. Graduated from Harvard in 1932, he has worked and travelled in many lands, studying countries and people and nature, and writing about them with rare insight coupled with equally rare facility of expression. His fifth book is a kind of legacy to his son of what he has learned about the world and how to live happily in it. It is not an easy book to interpret to others, so much does its appeal lie in manner

as well as matter. It must be read for the full enjoyment of its flavor.

Springboard for what Mr. Halle has to say is his belief that the exaltation of man is the goal of mankind—hence what he *is* counts for more than what he does, since the latter cannot transcend the former. "Man's direction is upward, from the beasts toward divinity, and the proper task of each individual is to reach the highest point he can along that road."

As guideposts for his son (and for those of us fortunate enough to share his letter) the author records his reflections upon the nature of the world and of man, his conception of education in the true sense of that mistreated word, his convictions about responsibility and its relation to individual and group rights and privileges, and his thoughts about the intellectual and moral equipment necessary for meeting serenely the challenge of being alive.

Through the rich thinking and writing of this wise book runs the thread of a buoyant affirmation: "So far from being despondent, I am exhilarated by the darkness and insecurity of the future. . . . I know little of this earth, and nothing of heaven; the springs of the universe are hidden from me, but I do believe that each of us in his own way must seek grace. Without it we live to no purpose and can do nothing. With it, everything is possible and only despair is meaningless."

(William Sloane Associates, Inc., New York, 1950, $2.75.)

The History of the Chaplain Corps, United States Navy, Volume I

By Clifford M. Drury

Chaplain Drury's history of the United States Navy chaplaincy is a part of the official record of the Navy's activities in World War II. Volume I, which tells the story of the Navy chaplaincy from its beginnings in 1778 to 1939, serves as essential and logical prologue to the history of the Corps during the recent war. A second volume will carry the story through that war to 1949. An earlier volume, published two years ago, supplements the narrative with biographical and service-record sketches of 3,350 chaplains of the Continental and United States Navies prior to 1949.

The first narrative volume presents a colorful and interesting picture of the work of chaplains through successive periods of American naval history. The circumstances in which they carried on their varied activities from frigate to battleship days, in peace and in war, are graphically portrayed. Out of the past one sees emerge the traditions, regulations, and policies that make the framework within which today's chaplains serve our naval forces.

Frustrations as well as achievements are recorded—the latter won usually despite the former through decades of dedicated effort of individual chaplains. The slow evolution of the chaplaincy to recognized status as a Chaplains' Division in the Bureau of Navigation, with its own Chief, warrants the author's statement that "no Corps of the Navy developed under such handicaps and difficulties as did the Chaplain Corps." Nevertheless, he can note that "by 1939 the chaplains' place in the life and organization of the Navy was accepted and secured."

For Navy chaplains this volume stands as carefully documented record of a proud heritage and as inspiration to high purpose and achievement. For

church people of all denominations it is a valuable source of information about a particularly challenging field of religious work.

The author, who is professor of Church History at San Francisco Theological Seminary, has been a chaplain (Captain, USNR) since 1933. On active duty from December, 1941, to July, 1946, he was assigned as District Chaplain of the Potomac River Command in 1944, and appointed historian of the Naval Chaplain Corps. Until VJ Day Chaplain Drury could give only part time to the history project. He devoted full time to it from August, 1945, until his detachment from active duty the following year. During the summers of 1947 and 1948 and again in the early months of 1949 he returned to duty in order to complete the assignment.

Chaplain Drury and the Chaplain Corps are to be congratulated upon the results of his work. In his generous page of acknowledgments the author writes special word of appreciation for assistance given by Chaplain Robert D. Workman who served as Chief of Chaplains when his work was begun, and by Chaplain William N. Thomas who was Chief of Chaplains during its further progress and completion.

(U. S. Government Printing Office, Washington, D. C., 1949, $2.25.)

Christianity and Society

By Nels F. S. Ferré

(Reviewed by Robert J. Plumb)

Having dealt with reason and evil and their relation to Christianity, Dr. Ferré in this third volume of his series on the Christian Faith turns to a consideration of society and its relationship to Christianity. Such a study involves both the eternally ultimate and the immediately practical. The total thesis of this book is the applicability of Christian love to our concrete problems.

The book is divided into three sections and in the first section the author points out that society cannot be changed by its own power; that Christianity is more than society; that it is true society; and that it is completely for society. In the second section the indirect relation between the church and society is dealt with, the church being governed by the Holy Spirit and society being under the sway of the Spirit of God. The author makes an interesting observation about the training of ministers:

"Our seminaries should be not merely academic, 'worldly' professional schools, but schools of the prophets, or even better, of the saints. Perhaps the seminary chaplain will be the most important man on the campus, and must be selected because of his central function. Perhaps every professor must dedicate his life, and all professors together in a new and personally humbling way, in order for the Christian fellowship on the seminary campus to be deep enough and strong enough to give to the students the vision and the power of the kind of local ministry which is needed."

In the third section an effort is made to illustrate the applicability of the Christian faith to our present problems by selecting the three topics of war, property and education; the general conclusion being that "faith in creative and cooperative life, far beyond our little limits of clan or country, because God has willed it for us and is able to give it to us, is the leverage with which to lift man's history in this fateful hour."

This is not an easy book to read

having been written primarily for those who have a background and interest in professional theology and not for the average minister or chaplain.
(Harper and Brothers, New York, 1950, $3.75.)

This Nation Under God

By Elbert D. Thomas

U. S. Senator from Utah

We wish that every American might read this book. Those who do not care about the spiritual basis and ideals and accomplishments of American democracy need to hear the story told by Senator Thomas. Those who do care deeply about the attitudes and beliefs which have made our country uniquely great will find new inspiration in his account of the influence of religion in the development of the nation.

The Senator says his book "is intended for human beings living through difficult days in which doubts and fears play a large part. . . . If this work helps to make the reader proud of being an American, conscious of the goodness and power of God in our destiny, aware of the growth and strength of our desire for human brotherhood and the mutual sharing of responsibility, I shall be satisfied."

To his undertaking the author has brought the training and experience of scholar, statesman, world traveller, and man of strong religious faith. Although there are points where the direction of his socio-political thinking may be questioned, his conclusions carry particular interest and significance at a time when religion and even the existence of God are subject to doubt, or attack, in many parts of the world.

An introductory section describes the incident which led Senator Thomas to examine the place of religion in American history and outlines the sources of his answers. Included in this section for background purpose is a vivid statement of the relationship between religion and American democratic principles resultant from the unique American approach to religion and to man. In this connection the Senator draws careful distinction between "religion as an inspiration, as a guide to personal conduct, as the source of ideals of democracy and brotherhood" and "religion or religious institutions as political sovereigns," stating that "in a true democracy an establishment of religion must not be part of the state, but religion must *exist in the hearts of men.*"

The main body of the book carries a selective account of the activities of the American people in terms of struggles and achievements born of religious and democratic impulses, from colonial days through the lifetimes of four men which span our national history up to 1945: Thomas Jefferson, Abraham Lincoln, Woodrow Wilson, and Franklin Roosevelt. This rapid survey concludes with the observation that "the history of the American people may well be termed the most profound acknowledgment of the goodness and power of God that has ever been known. More than this, it may be called the greatest acknowledgment of the direction in which God is leading mankind that has ever been known."

Further example of the meaningfulness of religious faith in our national life is furnished in excerpts from public statements of our thirty-two presidents, as illustrative of the attitudes and convictions of the American people over more than a century and a

half of time. It is, of course, from one such expression that the book takes its title.

Senator Thomas brings his study to a close with a brief account of the relationship of the United States to other nations of the world, as means to some comprehension of what can lie ahead if we fulfill our unique heritage.

(Harper and Brothers, New York, 1950, $2.75.)

Your Life Counts, edited by Hoover Rupert and addressed to young people, offers messages from 14 outstanding pastors and youth leaders on the meaningfulness of the Christian way of life. The editor is director of the Youth Department of the Board of Education of the Methodist Church. Abingdon-Cokesbury Press, New York, 1950, $1.75.

Mountains and Mountain Men of the Bible, by Clarence E. Macartney, sets forth the cardinal doctrine of the Christian faith in 15 forceful sermons on great Scriptural personalities whose lives and work are linked with mountains of Bible lands. Abingdon-Cokesbury Press, New York, 1950, $2.00.

Making the Grade As Dad is twenty cents' worth of sage and helpful advice to fathers of young children, pleasantly administered in Pamphlet No. 157 issued by the Public Affairs Committee, Inc., 22 E. 38th Street, New York.

Audubon's Birds of America is a popular-priced selection of 288 full-page, four-color plates from John James Audubon's renowned portfolio of paintings. Ludlow Griscomb, Chairman of the Board of the National Audubon Society, has written a short biographical foreword and brief descriptive notes. The MacMillan Company, New York, 1950, $2.95.

The Fishing and Hunting Answer Book, a Star Dollar reprint, covers fishing, hunting, dogs, guns, the outdoors, and snakes. Line drawings are by the author, David M. Newell, and Lynn Bogue Hunt, well-known sports illustrator. Garden City Publishing Company, Inc., New York, $1.00.

Youth Programs for Special Occasions, by Ruth Schroeder, carries 36 complete worship programs for important seasons, events, and themes of the church year. Useful in church-school and religious education groups. Abingdon-Cokesbury Press, New York, 1950, $2.50.

Chapters in a Life of Paul, by John Knox. Covering the chief events of Paul's career, this book discusses his accomplishments, his emotional traits, his moods, his theology, and his abilities as a speaker, evangelist, administrator, and pastor. Abingdon-Cokesbury Press, New York, $2.50.

The Wall, by John Hersey, a Book-of-the-Month Club selection, is rated by reviewers as surpassing his *A Bell for Adano* which won the Pulitzer Prize. Bennett Cerf says of this story of the Warsaw Ghetto under Hitler, "One of the truly great books of our generation." Alfred A. Knopf, New York, $4.00.

Be Glad You're a Protestant, by Harry C. Munro. Presenting the affirmatives of Protestantism, the author includes seven sermons preached to young people. "Our Protestant Future" is discussed in one of the chapters. Bethany Press, St. Louis, $1.50.

Eleventh Annual Observance of World-Wide Communion Sunday

By Jesse M. Bader

Dr. Bader is Executive Secretary of the Department of Evangelism of the Federal Council of the Churches of Christ in America.

THE fellowship of Christians is a fellowship without frontiers. It reaches round the world and includes every follower of Christ.

The Eleventh Annual Observance of World Communion Sunday occurs, this year, on October 1. This day, which is observed annually on the first Sunday in October, has come to have a real place in the calendar of most denominations around the world. Many chaplains, pastors, and missionaries look forward each year to its observance. It gives to Christians a sense of their oneness in Jesus Christ and of their unbreakable fellowship with one another in a broken world.

World-Wide Communion Sunday begins on the other side of the date line, so that the observance starts on October 1 with New Zealand, Fiji Islands, Australia, and on and on to the west, during the entire twenty-four hours. On this day, the Holy Communion Table is 25,000 miles long. Millions of Christians, every hour of the day, will be about this Table to fulfill the request of Jesus Christ when he said, "This do in remembrance of me." This vast multitude of believers represents many races, colors, languages, and nations. But, in spite of any such differences, these have a common loyalty to Jesus Christ, as Lord and Saviour.

The Holy Communion Table will be spread with its sacred emblems in rural churches, in military chapels, on shipboard, in homes, and in vast cathedrals. But, in spite of these differences in surroundings, Christians everywhere are bound to Christ by the same strong bonds of love and fellowship.

Some chaplains serving in our military forces are stationed with their men in lonesome places across the world. These are far from home; but, to all such, World-Wide Communion will bring an inspiring sense of the tie that binds all our hearts in Christian love. Let us remember each other in prayer, saying, "The Lord watch between me and thee, while we are absent, one from the other." After all, all chaplains and their men will be at the same Table with those in the homeland. The chaplains can give to all those present at the service on October 1 a sense of "belonging" to the Church Universal, and make each Christian feel that he or she is a part of this world-wide fellowship about the Lord's Table. There are ecumenical values in this observance which should be strongly emphasized.

This is a day of witnessing. In a time when there is so much disunity, here is an opportunity to witness in a broken world to an unbroken Christian fellowship.

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"

By Dr. Paul Scherer

It Really Works!

When you are up against it, writes Peter, in the second chapter of his first epistle, when you feel the bite of persecution, and the fire of martyrdom, then show the pagans that live around you how you manage. Let them see what this religion of yours has done for you; until they want it themselves, and bend the knee to the God that gave it!

And that's precisely what happened! Here was a sermon on how Christian people should think of themselves and how they should act in an unchristian world; and it really worked! They did what he said! We read snatches of an ancient letter, written by somebody we don't know: "They obey the laws, and surpass the laws in their own lives. They spend their time on earth, but their citizenship is in heaven. They dwell in the world as the soul in the body: they dwell in it, but are not of it. God has appointed them to so great a post, and it is not right for them to decline it."

Leave It to Him

In the twentieth chapter of the Gospel according to St. Matthew, a gang of laborers is being paid off after a day's work in a vineyard. The trouble is that some of them haven't put in anything like a full day; and they are getting just as much money as the others. You can imagine what the others said! It wasn't right, doing twelve hours' duty and having no more to show for it than those who had come for only an hour's work in the afternoon. But they weren't allowed to get away with their grumbling. The householder, who was apparently an eccentric sort of individual, standing over at one side watching the overseer as he doled out the pennies, wouldn't let it pass. "Go on," he said. "Take your money. It's what you bargained for. I'm living up to our agreement. Take what belongs to you, and be off. If I want to give the others just as much, that's my business. What's wrong with you? Are you put out just because I'm good-natured?"

This whole story, you will remember, was the answer Jesus gave Peter when Peter's curiosity took the bit in its teeth and he blurted out his question about what he and his fellow-disciples were going to get out of this new religion, if anything. "We have left all and followed thee. What shall we have therefore?" Celestial pancakes or something seemed to be haunting his mind! And this was the only satisfaction Jesus gave him. It meant, "I shouldn't worry too much on that score if I were you. And never, in any case, try to stipulate or make terms with God. It won't work. Better leave it all to Him."

As Old as God

Paul spent a good deal of his time trying to persuade the people whom he had converted to Christianity that they didn't have to spend any of their time worrying about the outward observance of ritualistic procedures, rules and regulations. This new-found religion of theirs wasn't like that. It had to do with something else entirely. Yet he didn't want them on that account to think that it was nothing but a kind of mushroom growth either. It hadn't simply shot up overnight with no roots in the long past of human life. As a matter of fact, it ran back to Abraham and Isaac. It belonged to the eternal pattern of things. It was destined to occupy the centre of the stage from that time on. The Almighty has designed it with that end in view. "Now we, brethren, as Isaac was," so writes this little apostle in the fourth chapter of his letter to the Galatians, "are the children of promise."

You will not find anything in the whole New Testament more momentous than that simple statement. Think of the trouble Paul got himself into, and all his converts with him, by insisting that Christianity was something different from anything they had known. When the Roman authorities found that out, they were bound by imperial law to persecute it. Rome didn't take very kindly to any change. For a long time it didn't seem to have the ghost of a chance. Yet strangely enough it came through simply because, new as it seemed, it was actually old. It was as old as Abraham. "Before Abraham was, I am." It was as old as God! "Now we, brethren, as Isaac was, are the children of promise." It was part of a project which ran as far back as Creation itself.

He Knew Better

When people say you can't change human nature, they are simply underscoring the fact that we shall always have greed and lust and selfishness and pride to deal with. That's quite true. But if you intend for one moment to imply that there is some weird quality about all of us that makes it impossible to do much with any of us, that's a terrible lie! Jesus knew better. He kept looking at people with eyes that never got tired of waiting for the miracle to happen. They might have to touch bottom before it would. We may have to. Civilization itself may have to do that.

Never say that nothing can be done! The New Testament says something has to be done and something can be done, seeing that God is involved, and He isn't quite what you would call a nonentity!

It's Not Enough

It is often said that Nature abhors a vacuum. Something is bound to fill an empty place! I have heard ever so many people insist that their mind was a perfect blank; and that's the one thing no mind can ever be. Try to think of nothing some time. If you succeed, you'll still be thinking—of nothing. The same is true in the realm of morals. Obviously a good man isn't just a man who keeps from being bad; who doesn't steal, who doesn't drink, who doesn't smoke. Often enough he doesn't go to church either. As much could be said of a wooden Indian. Not being bad is essential; but it isn't enough.

AT YOUR SERVICE

• *Materials and services available to chaplains*

Publications

"Suggested Graded Sunday School Courses for Interdenominational Schools Organized by Chaplains of the Army, Navy and Veterans Administration," a booklet prepared, upon requests from chaplains, by the General Commission on Chaplains in cooperation with the Department of Lesson Studies of the International Council of Religious Education, may be secured from the headquarters of the General Commission at 122 Maryland Avenue, N.E., Washington 2, D. C. Three courses of study are suggested, and the publication boards from which certain courses may be obtained are listed.

Since going to press we have been informed that some changes have been made in lesson materials published by the Westminster Press, so that the material listed for second-year intermediates in our booklet is no longer obtainable. Instead chaplains should request materials for the junior high department. These contain a reading book, a notebook, and a teacher-parent magazine. The reading book for this age group changes each year, so it is necessary to order for the department rather than by title of the book.

This "Christian Faith and Life Curriculum" is published by the Board of Christian Education of the Presbyterian Church, U.S.A. It has been found usable by church schools of many denominations, and it is quite probable that chaplains would find it helpful in interdenominational schools. Teachers' material for adults is contained in *The Westminster Teacher*, and students' material in *Crossroads*.

The 90-page "Audio-Visual Aids for Congregation and Church School, 1950," a guide to color slides, filmstrips, and recordings, is available for 50c a copy from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Penna.

The new Religious Film Association catalogue, which is available through a score of denominational and publication boards of denominations participating in the operation of this cooperative church agency, is also carried by the United Lutheran Publication House at 50c a copy.

To stimulate the resources of the family for education and Christian growth the Commission on Marriage and the Home of the Federal Council of Churches has developed a project called "Christianity Begins at Home." A set of seven pamphlets on the subject may be obtained for 45c by writing Dr. Leland Foster Wood, Secretary of that Commission, at 297 Fourth Avenue, New York 10, N. Y.

The Commission on Chaplains of the Assemblies of God announces that the third peacetime edition of *Reveille* is off the press and is available without cost to chaplains for distribution to the personnel they serve. Written in the language of the GI and carrying amusing cartoon illustrations, *Reveille* aims to present the gospel in an easy-to-understand manner and to build morale. Though it is definitely beamed to the man in the service, it is used

by a number of Veterans Administration chaplains. Copies may be secured from Christ's Ambassadors Department, Assemblies of God Commission on Chaplains, 434 West Pacific Street, Springfield 1, Mo.

Chat No. 2 is ready for distribution to chaplains of Veterans Administration hospitals without charge for use as an aid in building their religious programs. Pocket-size, *Chat* is subtitled "The Pocket Chaplain." It contains numerous inspirational thoughts and anecdotes and is delightfully illustrated with cartoon-type drawings by Charles L. Ramsay. Each item is so brief and so attractively titled that we think the patient will not be able to resist reading "just one more" until he has gone all the way through its 16 pages. Copies of *Chat* may also be obtained from the Assemblies of God Commission on Chaplains.

"Pilgrim's Progress—20th Century, The Story of Salvation Army Officership," is a new publication of the Salvation Army, 120-130 West Fourteenth Street, New York 11, N. Y.

"What Can a Man Believe?" by George S. Reamey, is a little booklet published by the Methodist Commission on Chaplains, 100 Maryland Avenue, N. E., Washington 2, D. C., as a result of a large number of requests from chaplains for more information on the subjects treated therein. In his explanatory foreword Mr. Reamey asks, "What can a man believe about God and Christ? What can he believe about Faith and Prayer and the Bible and the Church? What can he believe about the meaning of the Christian life and about the life beyond? How can a fellow make his start toward God and enter into a conscious relationship with Him?

"This booklet has been prepared especially for U. S. Armed Service Personnel and ex-Service Men and Women in Veterans Hospitals. Also for distribution by Chaplains to interested persons wherever those Chaplains may be."

In addition to the materials listed in the May-June issue of THE CHAPLAIN, The Universalist Church of America, 16 Beacon Street, Boston, Mass., has the following items in limited quantities for chaplains who request them: "An Understanding of Universalism," "Our Concern for Persons," and "Conquest of Fear."

Films

"Out of the Dust," said to be the only dramatic sound motion picture thus far produced in the Latin American mission field, is being distributed by the Religious Film Association, Inc., 45 Astor Place, New York 3, N. Y. To assure technical perfection, it was produced on "what was undoubtedly the highest budget for any film on a missions theme sponsored by American churches," according to a release of the RFA. "Although the film was financed by the Northern Baptists, it was made without denominational content so that its use could be shared by other denominations. The story of 'Out of the Dust' is actually five stories deftly woven into one compelling argument for a well-rounded missions program."

The film runs for 45 minutes and rents for $10.00.

"Samson: A Picture Sermon from the Old Testament" pictures the story

(Continued on page 42)

VOICE OF THE READER

I have just recently returned from Japan, where I served as a public relations writer with the Eighth Army, and where I had occasion to observe and work with many different missionaries. That is my reason for writing this: because I believe in those missionaries; because I have seen the sacrifice that they often make; and because I think they deserve a greater backing from us, the folks back home.

Of course, I would state as their major need a thing which we cannot do very much about—housing. That is a problem for them, just as it is for us at home. And yet it can be helped a good deal by our gifts, our unselfishness and our encouragement. I know of nothing which pleases those missionaries more than to know that the folks at home remember them in prayers, love them, are thinking of them, and are not forgetting our great need in the other nations.

I believe that America's Christians can well be proud of our troops and people in Japan. I know of many groups of GI's who spent practically every spare moment working with and helping missionaries and Japanese. One group in particular is the GI Gospel Hour, which is comprised of GI's who work in their spare time in every way possible to help encourage and promote Christianity in Japan.

The Gospel Hour was originally born in the Philippines and came to Japan in 1945 with the troops. Amid the wreckage of a downtown Ginza Methodist Church they held their first meeting, and since then they have progressed until they now teach Japanese Bible classes, hold Japanese Youth for Christ meetings, help in medical missions and in many other things aside from holding their own regular meetings for GI's and civilians in Japan.

Typical of the Gospel Hour's workers is Chaplain George S. Hixson, outstanding advisor of the GI Gospel Hour from its very beginning in the Philippines. Chaplain Hixson expressed the general spirit of the Gospel Hour when he stated, "We rejoice that to date there have been hundreds of both Filipinos and Japanese saved. But our hearts go out to the millions who have never had one opportunity to hear that glorious message: 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'" (John 3:16)

I attended many meetings in the home of Mr. and Mrs. J. R. Rhodes, who reside in Japan as dependents. Mr. and Mrs. Rhodes are far from new to Japan, however, since they formerly served as missionaries prior to the war. They hold regular meetings in their home for Japanese Christians and travel all over certain sections of the country to help those they can. One of their regular workers is a great Japanese X-ray doctor, who has devoted his life to the service of the Lord in that capacity.

Another group of Japanese who devoted their lives were several outstanding manufacturers, formerly

makers of war equipment, who decided that Christianity was their future and devoted their money and lives to the Lord's service.

Many such Japanese are striving to present Christianity to their peoples—and it is up to us to help them. Their needs are great; they need funds, medical supplies—in fact, they can use to good purpose almost any kind of Christian material and help we can offer.

The spirit of those missionaries, troops, and civilians would thrill the heart of any Christian who wishes to see the Gospel spread throughout the world. Let us, as Christians who are looking ahead, and as people who have already had the chance, see to it that peoples of other nations can have that chance to know God and Christ as we know Him. Do not be mistaken and say to yourself there is nothing I can do. There is—if you want to know more specific problems, write to your missionaries. They will sincerely welcome any letters from home, and they will tell you that they do need you.

This is a time when Christians both at home and abroad cannot afford to fail. We have failed before, and this time it must not happen. Let us back the missionaries, and at the same time work among our own peoples until we have attained the goal of perfection and as Christ commanded it, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15)

LESLIE G. KENNON
Shawnee, Oklahoma

AT YOUR SERVICE *(Continued from page 40)*

of Samson in over 80 detailed photographs. Prepared by Winfred P. Elson, consultant on visual aids in religious teaching, it is accompanied by a reading script in sermon form which introduces the latest interpretations of the significance of this story and its present-day application. Production stills, taken during the filming of Cecil B. DeMille's motion picture feature, "Samson and Delilah," were provided by Paramount Pictures Corporation, which likewise made available the fruits of 14 years of research on early Palestine and Minoan civilization.

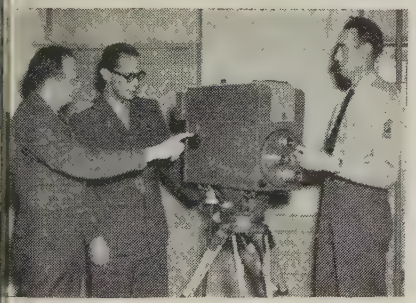
Issued by Young America Films, Inc., 18 East 41st Street, New York 17, N. Y., it is one of a set of three from the DeMille picture. The other two, prepared by Dr. William Lewin, President of the Department of Secondary Teachers of the National Education Association, are "The Story of Samson and Delilah," for school literature and Bible study, and "Palestine 3000 Years Ago," for history study.

An experimental program is being conducted by former Navy chaplain Monroe Drew, Jr., Director of Audio-Visual Education for the Presbyterian Board of Christian Education, in connection with the film "Into the Good Ground." This motion picture was produced under the auspices of the Board last fall to help stimulate Bible study. After it was discovered that because the movie had dramatic and entertainment values it was sometimes not used for its original purpose, a "built-in" discussion guide to be used after the showing of the picture was developed, directing attention toward the significant points to be observed and making the audience aware of the purposes of the film.

N E W S B R I E F S

GENERAL:

The Chaplain School recently entertained a representative of the Venezuelan Chaplain Service on an official visit to study America's Chaplain Corps. At present there are forty chaplains in the Venezuelan armed forces.



Chaplain George H. Birney (left) explains to Venezuelan Army Chaplain John Francis Hernandez the intricacies of a television camera at the Chaplain School at Carlisle Barracks. Chaplain Hernandez, on an official mission to study this country's Chaplain Corps recently, spent three days at the School, observing and surveying methods of instruction. At right is M/Sgt. Leonard W. Hatten, technician. *(Armed Forces Information School photo)*

USO as an operating agency has ceased to exist but the idea lives. *Associated Services for the Armed Forces* was created on March 15. The newly incorporated body is composed of representatives of the Young Men's Christian Association, the National Catholic Community Service, and the Jewish Welfare Board. Each of the participating organizations will carry forward its own program of recreation, education, counseling, and church cooperation, and will seek financial support from its own members and others interested in its purposes and programs. The new organization will plan necessary coordination in both service and financial appeals of the member agencies. It is hoped that funds raised in many cities for the USO may be available for continuing programs of these agencies representing the three major faiths.

"Increasingly I am impressed with the very great contribution the church and religion have had in the development of our nation," says Dr. Douglas Ensminger, economist of the Department of Agriculture. "In a very real sense, religion is the moral fiber—the cultural straw—which has been so interwoven into the community life and activities over the years giving stability and direction to community growth. As I have seen the rural church and talk with rural leaders throughout the country, I detect no lessening of interest in religion."

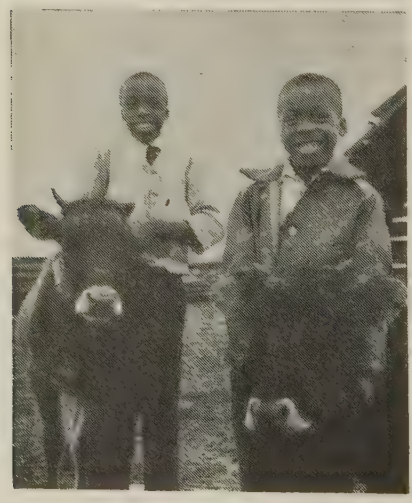
An official "Award of Merit" has been announced by the Veterans of Foreign Wars of the United States, for the film production "Guilty of Treason," the story of the "trial behind the trial" of Cardinal Mindszenty.

The Hymn Society of America has introduced *The Hymn* as its official publication to promote the writing of better religious lyrics and music and

the singing of better hymns in the churches of America. The editor of the new publication, which is to be issued three times a year, is the Reverend George Litch Knight.

Every day since Cecil B. DeMille produced "The King of Kings" twenty-three years ago, it has been shown somewhere around the world. Perhaps half of the eight hundred million people who are estimated to have witnessed it, saw it in missionary showings.

The Military Chaplains Association held its annual conference in Washington, D. C., May 9-11. A number of distinguished men addressed the conference. Among other business, the chaplains contemplated the construction of a group of buildings memorializing the work of chaplains. General Douglas MacArthur was named as the recipient of this year's award for outstanding contribution to the spiritual factors in American life as related to the national defense.



Two sharecropper kids put loving arms around a couple of yearlings dedicated to the Lord. More than 50 "Lord's Acre projects" are under way in five Alabama counties. Farmers dedicate everything from chickens to an acre of cotton to the Church.

ANNOUNCEMENTS:

A parade of nations will open the Baptist World Alliance in Cleveland, Ohio, July 22-27. The procession will pass in review before President Truman and a group of Baptist leaders.

To serve as "laboratories in practical Christian brotherhood" is the purpose of two Interdenominational Institutes on Racial and Cultural Relations to be held at Eden Seminary, Webster Groves, Missouri, July 10-14 and at Lincoln Seminary, Lincoln University, Pennsylvania, August 7-11.

Formulation of a strategy for Christian family education will be the objective of a conference at Lake Geneva, Wisconsin, July 16-23, sponsored by the International Council of Religious Education.

The Foreign Missions Council will hold four conferences this summer: Northfield Interdenominational Missionary Conference, East Northfield, Massachusetts, July 3-10; Silver Bay Conference on the Christian World Mission, Silver Bay, Lake George, New York, July 12-19; Lake Geneva World Missions Institute for Church Leaders, Conference Point, Williams Bay, Wisconsin, July 17-21; Missionary Education Conference, Asilomar, Monterey Peninsula, Pacific Grove, California, August 4-9.

Training for those who use religious drama will be given at Green Lake, Wisconsin, August 7-18. Sponsored by

"Graduation exercises" at the Daily Vacation Bible School held in the West Point post chapel last summer. Attendance averaged 85 children a day. Chaplain Herman J. Kregel, Post Chaplain, was in charge, assisted by Chaplain Thomas E. Bailey (then on 30 days' active duty training), and volunteer women of the post. (*Signal Corps photo*)

the International Council of Religious Education and the Northern Baptist Assembly, the program will offer study, rehearsal, counseling, and creative experiments.

The thirteenth convention of the World Council of Christian Education will be held in Toronto, Canada, August 10-16. Five thousand delegates from nearly seventy nations will attend the convention. The theme will be "Jesus Christ—Teacher and Lord."

July 30-August 6 are the dates set for the World Congress on Missions and Evangelism in Brussels, Belgium.

The Sixth Annual Youth for Christ Convention will be held at Winona Lake, Indiana, July 2-16.

The Inter-Service Tennis Tournament will be held at the Army-Navy Country Club, Washington, D. C., on July 28 and 29. This is the sixteenth match between Army and Navy and the third in which the Air Force has participated. In 1949 the Air Force won the cup.

Top golfers of the Army, Navy, and Air Force will compete in the 1950 World-wide Inter-Service Golf Championship Tournament at Fort Benning, Georgia, August 13-19.

Salvation Army International Youth Congress will be held in London, August 10 to 23. At least one thousand delegates from all over the world are expected.

PERSONALITIES:

A 72-year-old Commission member, Bishop R. R. Wright, Jr., African Methodist Episcopal Church leader, is fighting to save Morris Brown College, a Negro institution in Atlanta, Georgia. A sum of $150,000 is needed to balance the budget.

Bishop Wright

Receiving his college diploma at 14, Bishop Wright began teaching. In 1899 he was licensed to preach. His first pastorate was in Chicago, where he conducted the first sociological survey in the United States, resulting in Chicago's initial improvement program.

Robert H. Eades has been appointed Mid-Atlantic Secretary for Allied Youth, a non-political, non-sectarian educational organization to help teenagers face social pressure for drinking. It works chiefly through high schools and has some ten thousand members.

The Church of Jesus Christ of Latter-Day Saints recently celebrated the eightieth birthday of their President, George Albert Smith. The entire April issue of their official publication, *The Improvement Era,* was a glowing tribute to this man and his splendid work.

Dr. Toyohiko Kagawa, Christian leader of Japan, will be in America from July 15 to the end of December. Two months of his visit will be given to the United Evangelistic Advance under the Department of Evangelism of the Federal Council of Churches.

Three months after the removal of his larynx, Rev. Albert J. Spalding preached a sermon. Physicians call upon him constantly to give encouragement to people facing the same operation. His artificial larynx was made by the Bell Telephone Company.

CHAPLAINS:

Chaplain A. J. McKelway has resigned as Director, Chaplaincy Service, Veterans Administration, and has been appointed Chaplain at Bay Pines, Florida. He is succeeded by Chaplain Edward A. McDonough in the position of Director of the Chaplaincy Service.

Chaplain Leroy R. Priest has been assigned as Air Chaplain in England, headquarters in London.

Chaplain Julius B. Gonia reports: "There is a great opportunity to teach the Bible in Japan today. Almost every Protestant Chaplain has a Bible class in some Japanese church."

Chaplain James Blok reports "Hymns From Home" are played over the public address system at the Air Transportability Training Center in Japan every Sunday before and after services.

Chaplain Howell G. Guin has assumed duty as Command Chaplain, Air University, Maxwell Air Force Base, Alabama.

Chaplain William C. Shure, formerly Eighth Army Chaplain, has been assigned to the Office of the Chief of Army Chaplains and has assumed duties in the Personnel Division.

Klein E. Parks is full-time chaplain at Gulfport Veterans Administration Hospital, Gulfport, Mississippi.

Chaplain James K. McConchie has been assigned to the office of the Chief of Army Chaplains in the Planning and Training Division.

Commendations were received in the Office Chief of Chaplains for Army Chaplains James R. Barnett, Rufus A. Cooper, Stuart V. Goode, Carl S. Ledbetter, Charles T. Orr, and William C. Shure.

EDUCATION:

A class of enlisted USAF Welfare Specialists recently received diplomas at the Chaplain School. Now returned to their home stations, the sixty-two airmen and five women serve as administrative assistants to chaplains.

Syracuse University has set up a course on foreign religious journalism for students from foreign lands and missionary candidates.

KEEP YOUR TALK CLEAN, TOO!
CLEAN TALK HELPS YOUR CAREER. DIRTY LANGUAGE GIVES OTHERS A BAD IMPRESSION.
ARE YOU STUPID?
IS YOUR VOCABULARY SO LIMITED YOU MUST USE PROFANITY TO GET A POINT ACROSS?
Soldier, you're not a Parrot.
DON'T REPEAT PROFANITY

The three prize-winning posters, and their artists, in the anti-profanity campaign sponsored by the Character Guidance Division of Hq. and Svc. Gp., FEC, Tokyo, Japan. From left, Capt. Morton E. Millikin, 2d Lt. Edsel W. Underwood, and Cpl. Earl A. Fairbanks.

A census taken by the "Committee on Friendly Relations Among Foreign Students" indicates over twenty-six thousand foreign students in residence in colleges, universities and professional schools in the United States. Of this number, 50.3 per cent are Christians, with 23.8 per cent Protestant.

Under a new program at West China Union Theological College, all students in training for full-time Christian service are now taking agricultural courses at the university and are doing demonstration and field work on the campus.

Vellore Christian Medical College has been granted permanent affiliation with Madras University. A celebration was held at the college honoring Dr. Ida S. Scudder, founder, on the completion of fifty years of medical service in India.

In 1950, twenty-five two-year students at the School of Social Work, Delhi, India, will receive the first Master's degrees in social work to be awarded in all Asia. The school was founded in 1946 by the Young Women's Christian Association, with the help of funds from North America and an American consultant, and is now receiving increasing support from foreign mission boards in North America.

Boston University's new Daniel L. Marsh Chapel was dedicated at the nineteenth annual Founders Day observance. Overlooking the central plaza of the campus, it is designed to symbolize "centrality of religion in all education." The balcony window on the east side contains a medallion picturing the four chaplains who went down on the *S. S. Dorchester.*

The Cornell School for Rural Missionaries recently observed its twentieth anniversary. It is sponsored by Cornell University and Agricultural Missions, Inc., and in the past two decades has given training to over 650 missionaries, representing twenty-two boards and serving in thirty-eight countries.

FOREIGN:

Svenska Morgonbladet, well-known free-church Christian newspaper of Stockholm, Sweden, celebrated its sixtieth birthday this summer. Forty readers and several editors plan to visit places of importance in New York, Washington and Philadelphia.

Protestant missions began in the Phillipine Islands just fifty years ago —after the Spanish-American War. A recent survey of the churches there showed nineteen Protestant denominations active in the Islands; 298 missionaries from the United States; 352,486 baptized members of evangelical churches; and 1,443 Filipino ministers.

The Massachusetts Bible Society is cooperating with the International Council of Religious Education and Thomas Nelson and Sons in sending 12,500 copies of the Revised Standard Version of the New Testament to the Orient, to be distributed by American missionaries.

An outstanding publication this year in Korea is a union hymnal of 483 hymns, with responsive readings. This is a combination, made under the direction of the Korea National Christian Council, of the former books of the Presbyterian, Methodist and Holiness Churches.

Churches and Organizations

Affiliated or Co-operating with

THE GENERAL COMMISSION ON CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

ORGANIZATIONS:

Nat'l Council of Young Men's Christian Associations
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian General Conference of America
Baptist, General
Baptist, National Convention of America
Baptist, National Convention, U.S.A., Inc.
Baptist, North American General Conference
Baptist, Northern
Baptist, Seventh Day
Baptist, Southern
Baptist, Swedish
Baptist, United American Free Will
Christian Reformed
Christian Science
Church of God
Churches of God in North America
Congregational Christian
Disciples of Christ
Episcopal
Evangelical and Reformed
Evangelical Congregational
Evangelical Free Church of America
Evangelical Mission Covenant
Evangelical United Brethren
Latter-Day Saints
Methodist
Methodist, African Episcopal
Methodist, African Episcopal Zion
Methodist, Colored
Methodist, Free
Methodist, Primitive
Methodist, Wesleyan
Moravian
Nazarene
Pentecostal Holiness Church
Presbyterian, Associate Reformed
Presbyterian, Cumberland
Presbyterian, United
Presbyterian, U.S.
Presbyterian, U.S.A.
Reformed in America
Salvation Army
Seventh Day Adventist
Unitarian
United Brethren in Christ